

# *motive*

*An open letter to Adolf Hitler:*

*A few months ago Mahatma Gandhi wrote a letter to you which you allowed wide publicity. Gandhi wrote to you as a believer in Swaraj and the movement of non-violence. I am writing to you as a Christian—as a follower and believer in the Jew who commanded his followers to love one another and still more, to love their enemies. I write to you as a follower of Christ at a time when I find my Christianity most difficult to practice. For I find it seemingly impossible to love you when I do not believe in anything for which you stand, and for which you are now leading millions of your followers into battle. On the other hand, as a Christian I find it equally impossible to flatter you into believing that you are the thing which the Allied armies are fighting. I believe they are fighting an idea, and if I know anything about it, the only way an idea can be killed is to build up a counteracting idea that is stronger and better than the one we wish to oppose. This is eventually what we or our children shall have to do when the war is over. The idea which I am concerned about, and which I wish to build ever stronger and stronger, is what we Christians have called the Kingdom of God which that same Jew, Jesus, through his insight and remarkable kinship to God, demonstrated to us in the life he lived and the ideals he set for future realization. That realization you and all of us have made still more impossible by our lives and our own tragic mistakes.*

*This Kingdom of God, however, will get a tremendous impetus from a truly democratic social state. I had hoped that the embodiment of the democratic ideal in the American state was what might eventually win in the battle of ideas. I must confess now with some shame that I see it disappearing before my eyes. I hear our President whom we elected to carry out the will of the people seemingly ignoring the highest legislative body that we have chosen, calling himself the commander-in-chief of the army and navy (as no chief executive has ever done in peace time), and under that office speaking much as you must speak to your people. Apparently the military is now in control of both our countries. I am not conceited enough to apologize for the action of my President, but I do want you to know that millions of Americans feel that this is the wrong kind of demonstration of democracy and we are sorry for it. Then, too, as a Christian, I am convinced that the ideal for which we live must be a witness of the truly democratic spirit which is slowly but surely being crushed by war on both sides of the struggle. We call freedom of speech one of the chief glories of our democracy, yet I see that, too, rapidly disappearing. Those who do not agree with our chief are threatened with violence—as if individual conscience and the will of a dictator were one and the same thing.*

*I have no fear that ultimately most of the things you stand for and the methods by which you hope to achieve your ends will be annihilated. These are doomed. But I realize, too, that those of us who call ourselves Christian have temporarily, at least, put away our Christianity, and we are all one in sinning. We have thought to conquer sin by sinning. I am sorry for this. I had hoped that our people and through them, our country, could have set a great and lasting example of what government of the people, by the people, and for the people might have been. It would have been the witness of the Christian spirit on the way to the Kingdom reality. I had hoped that our President and our Congress might have spent their energies and their resources laying plans for the future peace which would have guaranteed to your people and to ours the freedom and the abundant life which we ought to be enjoying. Instead we have lost our chance now. Hatred is being bred deep in the soul of man, and its offspring will be the same violence and destruction that we have meted out to each other. Our chance of returning good for evil has gone, and I with millions of other Christians am sorry for it.*

*The founders of our religion told us we must not kill. As you well know, to this Jesus added that we must not hate or we would be in danger of hell-fire. We are all in danger of hell-fire. As we burn together for our sins, I just wanted you to know that there are still a few stupid idealists—many of us young—who believe that love is stronger than hate, that might does not make right, and that supreme allegiance belongs to God, not to any man or any nation—and what is more, that if we had lived as if this were so, all the powers and peoples in your control could not have stood against us.*

*I am writing to you to confess our sins—for soon it may be too late, and to tell you that as Christians, some Americans are penitent. We have all sinned. May God forgive us! You—Adolf Hitler, as well as our leaders and people!*

*P. S. I can see you smile when you remind your people that we are allied with Stalin and Russia and are still fighting for what we call democracy. All I can say to this is that some of us Christians not only believe in a forgiving and pitying God, but also in a God with a sense of humor. That, at least, is one blessing no dictator can take away from us—that and the inner allegiance we have to an everlasting God in whom we have complete faith.*

Announcement of a special student-faculty committee to present awards to needy upperclassmen who have participated extensively in extra-curricular activities was made yesterday. . . .

The awards, which will be offered in amounts of one hundred dollars or less, are particularly designed for those students whose grades are not sufficiently high to be eligible for scholarships and who have been of service to the University. A "C" average, however, will be required.

Approximately \$1,000 from the proceeds of the J-Hop, Senior Ball and Senior Class Night will be collected by this year's committee and the first awards will be made next October [1941]. . . .

In the future the members of the committee expect to obtain funds from the profits of various campus dances, the Union Opera, Michigras and certain athletic events, as decided by the groups in charge of those functions. . . .

—*Michigan Daily*.

The Student Council has undertaken the task of helping to organize a loan fund association. . . . The association will have as its objective the goal of financially assisting, by means of loans, students in the Panhandle Agricultural and Mechanical College who would otherwise be forced to drop out of school.

Interest in the creation of such a loan fund has been stimulated by the rapidly increasing demand for such loan arrangements. The available loans at Panhandle Agricultural and Mechanical College are quite limited at present, while an increasing demand is clearly indicated. The proposed loan fund program would endeavor to meet this demand and, at the same time, maintain a minimum interest rate.

The Student Council believes that a number of alumni, former students, and friends of the college, as well as the present student body and faculty, will wish to aid in establishing the association and getting its operations under way with as large an available loan fund as possible. . . .

For the convenience of those who reside on the campus, the council is placing a booth in the entrance of Sewell-Loofbourrow. Students and other interested parties are urged to hand their contributions, large and small, to those in charge of the booth. . . .

Persons contributing one dollar or more to the fund will become charter members of the association. . . .

—*The Collegian*, Panhandle A. and M. College (Oklahoma).

# A Spade, a Speller, a Telescope, and a Greek Testament

## *A Story of Berea College*

Jeanette Cope

BEREA stands with a spade and a spelling book in one hand and a telescope and a Greek Testament in the other." This is the philosophy of Berea College as expressed by the late William Goodell Frost, president of Berea College, 1892-1920. This adequate expression bears witness to the down-to-earth quality of Berea as an institution of education and is borne out in its unmatched facilities for self-help for its students, proving that a college for the common man is a college for the common good. For Berea reaches down to touch and dignify common labor, and at the same time upward and outward to achieve all the intellectual intangibles known to man.

In 1855, at a time when it was not uncommon for institutions offering self-help to indigent students to spring up in remote rural sections all over the Southland, Berea College was founded. Many of these mushroom schools and academies had a brief existence; others discontinued the labor element after a time. Berea, a school intended primarily for the southern mountain district and designed to meet the needs of the students of this particular area, was made of sterner stuff. Today Berea is the only one of these early institutions that has adhered in principle as well as in fact to the object of its original constitution adopted in 1859. Its object then was, and is now, "to furnish the opportunity for a thorough education to all persons of good moral character at the least possible expense. To secure this end, all possible facilities and inducements for manual labor shall be offered to its students."

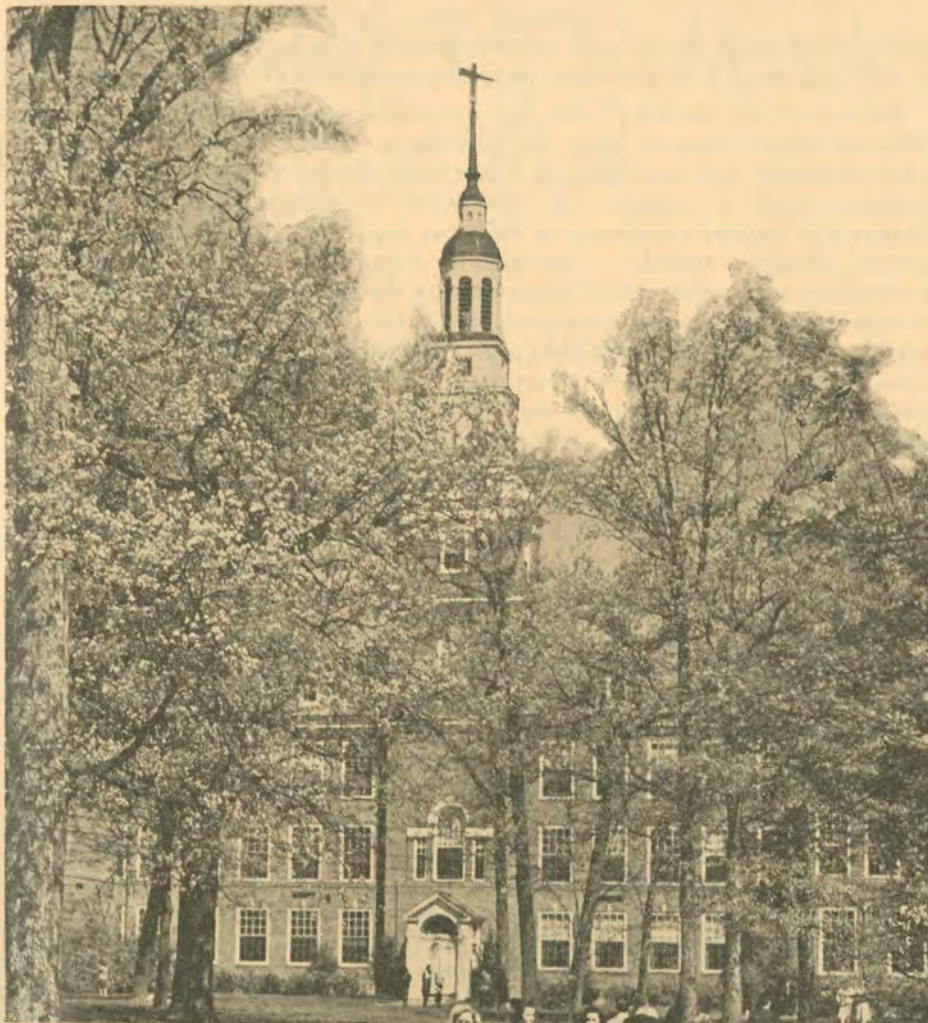
Throughout the years Berea has successfully combined both study and labor in such a well-integrated program that the original wholesome quality of both these elements has been intensified rather than destroyed. The provision of labor has been expanded through the years and is now an integral part of the school's program. Labor assignments are made at the same time and noted on the same schedule as the academic classes. Every student works at least ten hours a week, usually made up of two consecutive class periods a day. The time a student spends at work is no more than he would normally spend doing chores around the house if he were at home. And yet, by means of this labor program a Berea student may earn approximately half of his expenses during a school year. In special cases of need a student may work on the half day plan, earning all of his school expenses. More than a third of the students work on this plan.

13 CENTS A MEAL!

Living costs at the college are kept as low as can possibly be arranged. The average net cost to the student is about \$150 a year. There is no tuition charge. Meals are only 13 cents each and a furnished room is 65 cents a week.

Although Berea has a sizeable endowment, the income from that source is not sufficient to make up the difference between the amount a student pays and what his education costs the college. The college, therefore, is in a large

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*at Berea*



That "man shall earn his bread by the sweat of his brow" is more than just a theory among Garrett men and women. The records of the Garrett employment office show this to be a fact. . . .

The students in the "Garrett family" are equipped to do many kinds of work, so that the employment office can usually fill all of the calls that come in. These average about sixty each month. The work students are called upon to do consists primarily of waiting tables, washing dishes, cooking, house-cleaning, caring for children, gardening, painting, moving, chauffeuring, carpentering, and tutoring.

While those who fill these jobs do receive very adequate compensation, they also receive much in good experience, and in insight into the way others live and the way they use their lives. This will be of great advantage to them as they enter their chosen work. Not only is it of advantage to Garrett students but likewise to the people of Evanston who have often expressed their appreciation for being able to hire men and women who are conscientious about their work and do it well.

—Garrett Tower, Garrett Biblical Institute.

The Christmas Chest loan fund, according to the college yearbook of announcements, is "available for small, short-time loans through the office of the dean of women."

When the statement "short-time" was incorporated in the article, it was put there for a purpose. These loans were meant to tide over students until checks from home arrived or until available funds were forthcoming. They were meant to be paid back as soon as possible. They were not meant as permanent gifts or as long-time credit as so many students seem to think.

The fund was started by appropriating profits from the Christmas Chest fund dance given annually preceding Christmas vacation. . . .

Whether it be play or party, students interested in having this fund continued have always managed to give some type of benefit performance. In each instance students have willingly offered their time and their efforts to the maintenance of the Christmas Chest fund.

As a consequence, each year the fund has grown larger and larger, enabling more and more students to profit by it. In the course of a year the same \$5.00 may be borrowed by many students. If, however, all loans are not repaid promptly, there is not enough money left in the fund to help all applicants who really need the money. It is hard to be broke, apply for a loan which has always before been forthcoming, and then find there is no money left.

—Central State Life, Central State Teachers College (Michigan).

A mild form of slavery exists on this campus.

The dining hall waiters are human beings, not machines, and should at least receive the same compensation that other student workers receive. The standard rate of pay on campus is 40 cents an hour. The waiters receive, according to an accurate record of a former waiter, only 23 cents an hour.

In addition to this low rate of pay, the hours that the waiter puts in are divided into three parts. This means that 10 to 15 minutes are consumed before every meal just in preparing to go to the refectory.

The only way to deal with the situation is to pay the waiters 40 cents an hour. The waiters would then pay for their meals as the rest of the students do. . . .

—A college newspaper.

Even though a rugged constitution can withstand the strain of four years of self-support and study, it is still economically wasteful to have exceptional or brilliant students substituting dish-washing for hours in the library or laboratory. To no small extent the future of much in America is dependent on the superior students in the colleges of the country. Ability and superiority are found just as often among the poor as among the more fortunate rich. A large increase in scholarship funds would make possible a substantial investment in superior students in our colleges. It is well to remember that investment in human futures is not subject to depressions or stock manipulation.

—Dean Kraus, University of Michigan.

In keeping with the policy of the Inter-house council of presenting an inexpensive spring formal dance featuring a name orchestra, all corsages will be definitely banned at this year's dance, it was announced yesterday by council president Dick Brodbeck. Gardenias will be sold at the door, however, at a nominal sum.

The decision was reached last night by a six to five vote of the council when representatives of Pearsons, Foster, and Holgate house objected to the council's previous policy of making the purchase of corsages optional. On the basis that the banning of all corsages would be more consistent with the policy and purpose of the dance, the council finally decided that only gardenias purchased at the door will be permitted at the dance. . . .

—Daily Northwestern.

Results of the attitude survey have been calculated. Here are a few of the early results. . . .

Finances and grades seem to be the

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measure dependent upon gifts from interested friends. This year, President F. S. Hutchins and his associates must obtain \$99,600.18 to make ends meet.

Berea not only provides labor but interesting labor. There are over fifty different departments of labor on the campus. Students are not assigned to jobs arbitrarily but according to preference and individual interests. Some students prefer to remain in the same work throughout their course; others change and acquire experience in different departments. The labor that the student chooses is usually in line with his major field of study. For example, a chemistry major this year is administering the Babcock test at the creamery, several other chemistry majors work in the laboratory at the college hospital taking blood counts and other tests. Boys in industrial arts woodwork classes choose the woodcraft department and spend their hours of labor fashioning Welsh dressers, English corner cupboards, or corset-back chairs from solid maple, cherry, walnut, or mahogany. Girls interested in weaving have an opportunity to weave the colorful heirloom coverlids that their grandmothers wove in their original colonial patterns of Whig Rose, Putnam, Pine Bloom, Acres of Diamonds, Lee's Surrender, and Queen Anne's Lace.

#### INDUSTRIES SUPPLEMENT CAMPUS WORK

Since providing labor for its students is a primary objective of the school, and the actual functioning of the school does not require the help of all Berea's eighteen hundred boys and girls, the several industries were organized. Thus began the bakery which today provides labor for over two hundred students and serves many customers within a radius of sixty miles, the candy kitchen, the broom factory, woodcraft and weaving, the Fireside Industries, the creamery and dairy, farm, garden, and others. Many of these industries have had a far-reaching influence in the revival of handicraft arts throughout the Appalachian area.

All of the labor, of course, is not based on handicraft. All labor at Berea is on the same plane, however, whether it is janitor work or work in the president's office. The labor element of Berea's three schools, the Foundation, the Secondary, and the College, is under the direction of a dean of labor—probably the only position of its kind in the country with scholastic and administrative rank along with the academic program.

Robert M. Hutchins, president of the University of Chicago, brother of Berea's president, Francis S. Hutchins, and son of Berea's President-Emeritus William J. Hutchins, in a commencement address given in 1931, said this of Berea:

"Berea College has always seemed to me one of the most important educational enterprises in the United States. On behalf of other colleges and universities I shudder to think how little the country would lose if one of them should disappear. Berea must be placed in a different class. It does what no other college can do. What it does must be done. Anyone interested in education, or indeed anyone interested in the United States, must be interested in Berea. . . .

"A philanthropist might establish in the mountains tomorrow another institution which would teach the same students the same thing in the same way. It would not be Berea. Seventy-five years have given this college a spirit and an atmosphere which only the practice of a faith through generations can develop. At a time when the most striking feature of educational institutions is their uniformity, Berea has the courage to be itself—and it has a self to be. Although that self has grown and matured in the seventy-five years that have passed, it has remained essentially the same. Today Berea stands unshaken and still progressive with great lessons for those who come to study here, and with great lessons, too, for the educational world."

Yes, Berea has changed through the years, but it has remained essentially unchanged. And as long as Berea stands with a spade and speller, telescope and Testament in hand it will continue to be the college—the great college—that it is now.

# Teaching Us to Work and Play

## *The Antioch College Plan*

Mary June Burton

ALL of the 750 students at Antioch College, Yellow Springs, Ohio, are wage-earners during part of their college careers. It is part of Antioch's famous "co-operative plan" of work and study. Yet—nothing annoys an Antiochian more than to have someone say brightly, "Antioch? Oh, yes, I know about it. That's the place where you work your way through college!"

The Antioch student isn't working primarily to make money. He's learning how to handle a job, and how to understand problems of the working world. He's finding out by actual experience whether he wants to become an engineer or a teacher, a merchandiser or a newspaper reporter. He's checking the theory in his chemistry courses against the hard reality of work in a research laboratory or rubber factory.

Briefly, Antioch's co-operative plan works like this: The college has a personnel department which interviews prospective employers, and obtains the definite promise of a position. Then the department assigns to that job qualified students who are interested.

Two students (called "co-ops" in campus slang) alternate on each job. One works while the other attends classes; at the end of ten weeks they change places.

The whole college schedule is geared to this regular shift from study to work, and back again to study. During a year the co-op totals twenty weeks of study and twenty-six weeks of work. The work period is longer because ordinarily he and his partner each work half the Christmas and summer vacation periods. Thus the position is filled every week of the fifty-two.

### WHERE THE STUDENTS WORK

Where will he work? Antioch jobs are found in twenty states and the District of Columbia—in publishing houses, department stores, public and private schools, national and local government bureaus, day nurseries, insurance companies, airline and radio broadcasting concerns, automobile and airplane factories, and dozens of other organizations.

Most students take five years to graduate. Tuition for an upperclass co-op student is \$300 yearly. Room rent is \$60; board, \$100. Laboratory fees average about \$20; the Community Government fee is \$16; and the medical fee \$15, which includes medical services, X-ray and laboratory tests, cost of consultations with specialists, and hospitalization in emergencies, and certain forms of accident insurance. This totals \$511 for the twenty weeks on the college campus—excluding books and incidentals.

How much of this expense he can meet from his co-op earnings will depend on his experience and the type of work he does. A few students earn \$35 weekly, or even slightly more. Others who work in certain hospitals or social science institutions get only maintenance—board, room, and laundry.

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largest problem confronting the students, with 67 per cent and 50 per cent respectively. These problems drop as the student progresses—for freshmen, 57 per cent; sophomores, 49 per cent; juniors, 42 per cent; seniors, 37 per cent; and graduates, 33 per cent. . . .

—*Leader, Kansas State College.*

Our work program is not merely a means of self-help for those of limited financial means, but a definite experiment in education. The basic idea is to supplement classroom instruction with work experience in order to prepare the student more completely for the world he is to enter on graduation.

Under our modern educational system very much is done for the student by society. From earliest childhood much of the family interest has been directed toward his development and well being. At school a great variety of activities are for his benefit, his recreation is carefully provided and often even his play is supervised. But in the whole program there is a serious lack of any call upon him to return to society any of the good things he is receiving. The traffic is all one way.

At home the mechanical age has robbed him of most of the tasks common to our forefathers. There is no wood to cut or water to draw and it is not a matter of wonder if our youth fall into a self-indulgent attitude and expect the world in general to keep on giving them the things they want.

At graduation the whole picture changes fundamentally. Success after graduation depends upon ability and willingness to give to the world something the world wants. The educational system has made no provision for this sudden change. The college graduate often loses serious time in a period of readjustment. The ideal would be some introduction to work methods and attitudes before the completion of the educational period. This is the need that the work system undertakes to supply, so far as practicable.

Three ideas underlie our conception of what the work system should be. First, organization, which means in brief—the development of a work system based on the best models of industry.

The second idea is instructional. Underneath all tasks, even the most lowly, there is an area of intellectual interest if the worker can be brought to see it. Firing a furnace should not be the mere mechanical handling of coal, but should be related in some way to the problems of combustion and heat utilization. The student raking leaves on the campus should be regarded as an embryo landscape gardener. The clerk copying figures in an office should understand the rela-

tionships of such a routine process to the larger field of business accounting.

The third idea in our work system is evaluation. Each student daily is given an efficiency rating which measures the quality of the work. These efficiency ratings are summed up and averaged and made a part of the students' record just as a class grade. The captain or leader of a group is rated not merely upon what he has done himself, but what the group under his direction has accomplished.

We hope to smooth over the transition period between the educational and the industrial world and to fit our students to catch step with the tempo of the times and to inculcate a spirit of real service to their social group.

—Harry G. Parker, Dean of Industry, Park College (Missouri), in *College and Church*.

Students who work for all or part of their college expenses have general health decidedly inferior to that of non-working students, according to a survey conducted here by Robert M. Perlman, M.S.P.H., and published recently in a medical journal.

Using a control group of 50 non-workers compared to a group of 50 workers who had spent at least four years in the University, Mr. Perlman gathered data from the files of the Health Service and studied the individual living conditions of his groups.

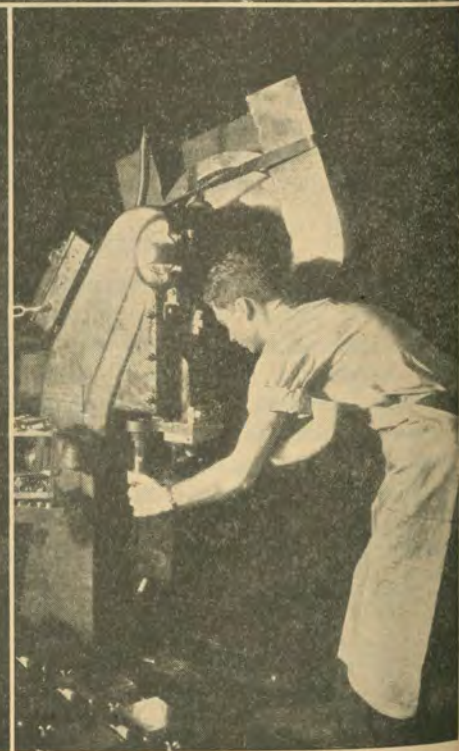
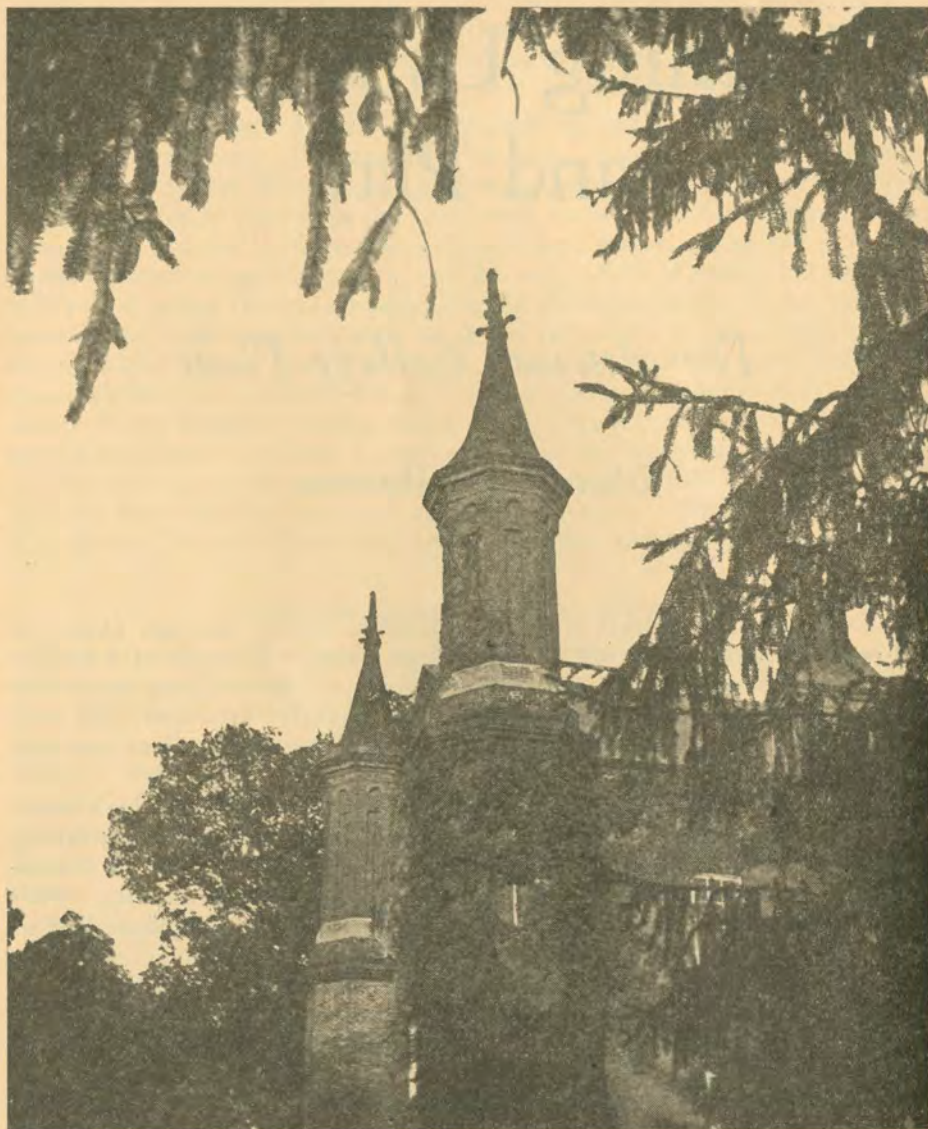
Out of 3,145 dispensary visits made by both groups during the four year period, 54 per cent were made by workers. The average calls for workers was 34 per cent to 29 per cent for non-workers.

During the period of study 20 per cent of the self-supporting students spent some time in the hospital, while only 12 per cent of the non-self-supporting students were hospitalized.

After entrance into the University 26 per cent of the workers and 15 per cent of the non-workers received eye-glasses, and more eye-refractions were made for self-supporting students than for non-self supporting.

One of the most indicative comparisons was that of infirmary admissions which showed that 48 per cent of the workers were taken in at one or more times, while 30 per cent of the non-workers spent some time in the infirmary. The amount of difference in this case was a good evidence that the general health of self-supporting students was inferior.

The amount of time spent in the infirmary averaged 4.44 days for workers to an average of 1.12 days for non-workers. The range of time in both groups varied as much as two to 120 days in the infirmary.



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But the average for co-ops with no special training is \$12 to \$18 weekly, or \$312 to \$438 for the twenty-six weeks.

Of course, out of this salary must come living expenses on the job. And there's another expense that looms large for many co-ops—transportation. The Antiochian who travels back and forth every ten weeks to a job in St. Louis or New York must allow for mileage in his budget. Often he can share expenses with a student who owns a car and has a job in the same direction, but there's a limit to this economy. He can't plan on all-night or late-night driving—the safety code established by the students themselves forbids it.

#### THE FRESHMAN SET-UP

More than half the freshmen go to school full time—twenty weeks. They pay \$425 tuition for the year. Room is \$120; board, \$200. Medical, laboratory, and C. G. fees are about \$80. Total, \$825.

But even the freshmen who spend full time on the campus spend a definite period "at work." Employment in the college mailing room, library, tea room, or laboratories is part of the required "Orientation Course," an introduction to working as well as studying techniques. The freshmen are paid thirty cents an hour and average about eight hours weekly.

Statistics on actual freshmen expenses for the year 1940-41 show that the average co-op freshman spends a total of about \$1,050. Co-op earnings of first-year men average \$425, and of women, \$280. Thus, the College advises the new student who has worked previously and enters on the co-op basis to have at least \$500; a first-year, full-time student should have a minimum of \$800.

There's a reason for this accurate check of first-year expenses. Every freshman must take a two-hour course in "Personal Finance," in which he makes a budget to govern his expenditures throughout the year. If he doesn't complete his budget satisfactorily, he flunks the course!

Students who need to supplement their co-op earnings can borrow from the Antioch Student Loan Association (no loans granted to first-year students) or find part-time work, such as waiting table during their ten weeks' study on the campus. Those eligible for NYA earn \$10 to \$20 monthly. But only the person with plenty of energy can carry this extra work, because Antioch courses are stiff and academic standards high.

#### THE SOCIAL FEE—A BARGAIN!

Antiochians are particularly proud of their solution of another dilemma that faces the student with a small budget—what shall he do about the extras? Shall he take his girl to the Saturday night dance? Can he afford tickets to the college play, or the new copy of the campus magazine? Or shall he save the money, and, incidentally, miss most of the fun of college life?

Five years ago the student body tackled this problem. They decided that if everybody contributed a definite amount for school events, so they'd know how much money they could count on, they could keep the per capita expense very low.

At first the fee for all social events was five dollars yearly. Now, the social fee is included in the \$16 fee for Antioch's Community Government which has been called the "most truly democratic" student-faculty government in the country. Community Government committees spend the \$16, and here are some of the returns the student gets for his money: admission to all the Saturday night dances and the more formal Division dances; all other social events such as steak roasts, hall parties, carnivals; the annual concert series; all productions of the Antioch players; motion picture showings, the annual operetta, and concerts of glee club and orchestra; admission and full participation in all intramural athletics (Antioch has no intercollegiate athletics); subscriptions to both campus newspaper and magazine.

The Antioch idea is to teach men and women how to work and play as well as how to solve problems and write papers—and it works!

Results and conclusions obtained from infirmary admissions and days of confinement for both groups, along with supplementary evidence, shows that the general health of self-supporting students is definitely inferior to that of non-workers, Mr. Perlman decided.

Commenting on the survey, Dr. Warren E. Forsythe, head of the Health Service, stated that he was acquainted with the compilation of data and that to the best of his knowledge the survey was conducted as scientifically and accurately as possible.

—Michigan Daily.

From the Co-operative League, 167 W. 12th Street, New York City, may be secured a syllabus outlining a full year course on "Principles and Problems of Consumers' Co-operation" to be given at Antioch College. The syllabus outlines "the economic situation which gave rise to the co-operative movement, the social forces and institutions with which co-operation must deal, the economic principles and theories of co-operative societies, and the social and ethical aspects of co-operation as a philosophy, plus the international development of co-operatives and a study of co-operatives in America." A complete bibliography is included with each section.

If you want to learn about yourself, boys and girls, just ask the campus cab drivers.

They'll tell you, and how!

There were two or three of them sitting in a cab at the State Street taxi stand when the knock-kneed reporter horned in on the conversation.

With a little prompting, they spilled the dope. For instance, boys and girls, they think you're a bunch of tight-wads.

"They never tip, even on J-Hop night," said one driver. "And besides, they're always grumbling about the rates they have to pay." . . .

—Michigan Daily.

This week student employees and their employers are being asked to describe the working conditions in their particular establishments. The survey cannot be successful unless it receives the fullest co-operation from everyone concerned in giving adequate and accurate information.

Perhaps some may be reluctant to discuss the subject, feeling that it is a private matter and of no concern to outsiders. From the student workers' viewpoint it is essential that if working conditions on this campus need improvements, full publicity be given the situation so that measures can be taken to correct the problem.

On the other hand, employers should

co-operate so that if the conditions in their establishments are fair and reasonable any unfair hearsay and word of mouth references to their labor treatment may be refuted. If most employers co-operate, silence on the part of a few will be a significant indication that those workers are not being treated fairly.

Those conducting the survey have asserted that no student's or employer's name will be disclosed to the public. *The Daily* will print the results of the survey when it is completed next week and it also assures those being questioned that their names will not be printed.

It might be well for those conducting the survey among the State Street and downtown employers to point out to them that campus organizations which employ students, such as fraternities, dormitories, sororities are being investigated in a similar fashion.

Those conducting the survey have undertaken an important responsibility. It should be conducted carefully so that the position of the employer or employee is not distorted in any manner from the true situation.

—*Michigan Daily.*

A vision which grew and persisted in the minds of a small group of spirited, ambitious Allegheny men, the faithful and continuous support of Dean John R. Schultz and long perseverance in the face of difficulty and discouragement have apparently made the Allegheny Work Co-operative a real thing, concrete, practical, and here to stay. . . .

Most important step in the Co-op's development since its beginning has been the recent appointment of a board of directors or sort of council which decides all Co-op policies and acts on dismissals of members from the Co-op when advisable. . . . Their advent, as directors of the Co-op, puts the organization on a corporation basis and lends it new administrative authority within itself. . . .

The Co-op became at the outset a democratic organization with democratic principles. It was formed by boys who needed work and wanted work but not at somebody else's expense. They determined that high standards of workmanship should be enforced at all times and that the goodwill of the town people should be ever maintained.

The early members distributed posters, contacted merchants throughout Meadville and promoted Co-op publicity in every way possible. They set up an office and began to receive calls from people wanting students for both steady and part time jobs.

In the early days members of the Co-op were a small group (there were only about a dozen of them); they had their doubts and worries but at the same time

# The Magic Mountain

## *Black Mountain College and Living Democracy*

Mendez Marks

THERE is probably no word in the English language today which for all of us is both so significant and so undefinable as the word "democracy." That fact was well illustrated in two articles in the first issue of  *motive*. One of them asked: "Can Democracy Be Made to Work?" then admitted, "Democracy is not identical with any existing framework of society"; the other, "This Thing Called Democracy," by the end of the second paragraph was using the epithet "a fuzzy thing called democracy."

What then is "democracy in action"? And what constitutes a college which has been called a "living democracy," a college which so noted an educational authority as John Dewey labeled as existing "at the very grass roots of democracy"? Does a "fuzzy thing" have "grass roots"? And can a framework of society which many people say is non-existent be an entity?

In the Blue Ridge mountains of North Carolina there is an enthusiastic group of students and teachers who would answer emphatically in the affirmative. They are the students and teachers of Black Mountain College, and they have, they firmly believe, an example of "democracy in action."

And if this college is an actuality, wherein does its meaning lie?

It would seem to us, as students of American public schools since that grade in which the teacher said "And now we will read about Baby Ray," that a great fallacy exists at present in the American form of education. Supposedly we are being educated in schools, colleges, and universities throughout the United States for *Democracy*. And of what does an education for democracy consist? you may well ask.

Some very broad-minded persons might answer that pupils should use Harold Rugg's text-books. And the more conservative but equally fervid educators will recommend holding the children's noses and pouring down their throats the tales of George Washington, who never told a lie; of Abraham Lincoln, who was both honest and born in a log-cabin; of Paul Revere, who had a horse and more than a touch of the extrovert; and thus on up to the present day of rags to riches, thirteen colonies to forty-eight states, go west, young man, this is the story of democracy, now we have taught you how to be democratic, let us all rise and sing the National Anthem.

But, as some teachers and educators are beginning to realize, this is *not* the answer. One does not become a convert to democracy from hearing about democracy—which is, after all, very fortunate, for should this constant association be the only pre-requisite to conversion, we should all perhaps be quite fanatical communists or nazis, for certainly in the last few years we have heard enough about them and their philosophies.

Unless students are able to study about democracy while living and working in democratic institutions, other attempts at education for democracy are futile. Unless the schools and colleges and universities are themselves democracies—and we would say that the majority of them are not—the writing on the wall becomes more significant than the writing on the black-board. And the writing on the wall reads thus:

"This is John Smith, who was enrolled in grammar school at the age of six and was graduated from high school at the age of eighteen. He was a fine student, did just as he was told to do. When it was time to read, he read. When it was time to write, he wrote. Once he thought he wanted to paint



pictures, and he tried doing that when it was time to study arithmetic. He was properly punished and did not attempt to disobey orders again.

"John Smith is not accustomed to making decisions—his decisions have always been made for him. But he is a willing worker if instructed carefully. He is entering college this year, a very large college, and he is wondering if there will be people there to make his decisions for him. And rules that he can follow. As long as there are, he will get along well. What really troubles him is what he's going to do when he gets out of school. How is he going to decide things for himself?"

"At present the matter is easy. One believes what one's teachers say, and it is necessary—the board of trustees has made clear—that there are certain things a teacher should say, and beyond those things he must not go. Freedom of speech and freedom of thought are important, certainly, but within limits defined by the minds of—the board of trustees, of course.

"One teacher complained that John Smith lacked initiative, and another one commented that she did not think he . . ."

But John Smith is leading us astray. We started to tell you about a different type of college, a school in North Carolina known as Black Mountain College, where John Smith, were he to attend, would live a very different kind of life and be a bit more fully prepared to assume his responsibilities in this democracy.

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Black Mountain College was founded in 1933 by eleven teachers and nineteen students who left a typical modern college when they found they could no longer subscribe to the educational theories of that institution. They established, rather, a school completely unhampered by the dictation of a non-teaching board of trustees or any other kind of outside domination; a school in which community problems are weighed and solved by the community as a whole; a school whose tuition is on a sliding-scale which, consequently, enables desirable students from all financial backgrounds to attend, whether they can pay twelve hundred dollars or four hundred dollars; a school which stresses the development of the complete personality of the individual and realizes the importance of emotional and aesthetic maturity as well as intellectual maturity; a school whose students have equal responsibility, regardless of tuition paid, in managing its government and cleaning its yards, in waiting on its tables and constructing its buildings.

The reader might conclude that as in most democracies, the majority at Black Mountain College rules. But the reader will be wrong. For at Black Mountain College there is no majority, and, above all, no one rules. A vote is rarely if ever taken on community matters. Hence neither a majority nor a minority can be established. In the event of a disagreement, what is done is infinitely more complicated perhaps, but, the community feels, well worth the effort. Problems or plans are merely talked through until everyone who has an opinion of value and wishes to express it has done so. Then a compromise agreeable to all is reached or an entirely new solution uncovered. So long as some one "beefs" about the decision, and seems to have a legitimate reason for doing so, he is listened to until a satisfactory arrangement has removed the cause for "beefing." Those who argue for the mere sake of argument are soon recognized, soon ignored.

In keeping with this policy, student officers attend faculty meetings and speak freely regarding student opinions of faculty decisions affecting the student body. The chief student officer is a member of the Board of Fellows, the governing board of the college, and has the same legal status as the faculty members. Individual students are free to attend faculty meetings except when fellow students are being discussed, and the notes of each faculty meeting are posted on the bulletin-board.

Housed a few miles from the formerly rented hotel-like building which for eight years was shared by students and teachers, Black Mountain College is now on its new site. Here they live in renovated summer lodges and in new buildings which during the past year have been constructed by the joint labor and co-operation of the school under the direction of its professor of architecture, A. Lawrence Kocher, formerly editor of the *Architectural Record*. The building program is one example of sharing responsibilities.

the hope and spirit necessary to fight through the obstacles.

The Co-op has indeed met with interesting problems in the form of requests from people to do odd jobs. Consider the call once received from a lady who wanted her wash done, and the consternation in the hearts of a bunch of males who did not know a boiler from a wash tub. Once the Co-op furnished fellows to annihilate a hornet's nest. . . .

Co-op members to date have done everything from cleaning chimneys to tending babies and old people. These latter tasks are those now being taken over by girl workers, incidentally. Today, about 20 members are situated with steady jobs in restaurants, stores, and drugstores, and more are getting work all the time. . . .

[The Co-op] is a strong, centralized, practical organization, running on definite democratic principles and with a sound economic structure. May it always be the CO-OPERATIVE.  
—*Campus*, Allegheny College (Pennsylvania)

Freshman Charles Thomas of the University of Idaho operates a thriving short term loan business, offers from \$5 to \$20 at fixed interest charges to students "temporarily embarrassed." He requires collateral and has accepted such articles as sporting equipment, typewriters, musical instruments, cameras, watches, etc. He says most loans are floated for necessary expenditures rather than for frivolous purposes.

—Associated Collegiate Press.

The University Co-operative Association, long a wolf masquerading in sheep's clothing, soon will discard its false garments and step forth in its true light—as a business designed to make profit.

No longer will unwary and gullible students, deluded with altruistic hokum, purchase books and other articles in the belief that they are getting a cheaper price than that charged by the Co-op's competitors in town.

No longer will the Co-op attempt to gain the sympathy and business of University students by posing as a student "co-operative"—it will openly and consciously strive for profit on an equal footing with its competitors.

BUT—all profit, under the proposed plan will be turned back into the Student Activities Fund, and students will ultimately reap profit by trading at the University-owned store.

In line with the new profit motive, the present supervisors consider a change of personnel necessary. It is no secret that the Co-op has been operated with inefficiency. A business with less overhead than its competitors should be able to maintain a comfortable margin of pro-

fit—yet the Co-op wound up its last fiscal year with an operating loss of \$29.00.

On the subject of personnel—WHY DOES THE CO-OP HIRE FINANCIALLY-INDEPENDENT STUDENTS AND EXCLUDE EQUALLY EFFICIENT STUDENTS WHO NEED SUCH A JOB TO CONTINUE THEIR EDUCATION? . . . .

Completely shrouding its activities in an air of mystery, the Co-op has created suspicion and distrust in the students. If the proposed plan, open and frank, is adhered to, the Co-op should reinstate itself in the students' opinion—let us have no more of the soft-soap of the past, but an efficient, profit-making store standing on its own feet. Bring that gun out into the open!

—A university newspaper.

It isn't just another "cause." And it isn't another plea for charity. But it is asking you to be a good sport and have a good time where it will do others the most good.

The Scholarship dance, sponsored by the Student Senate, is your chance to give someone else a lot of happiness with *your* dancing—and you don't have to be a Fred Astaire to do it either.

Profits of the dance are put into a fund to assist needy students—students who *must* have your help to stay in school, and who deserve your help because they already have done everything possible to help themselves.

Mr. X is a good example of the kind of student we're talking about. He is a sophomore in the College of Literature, Science and the Arts, and he has maintained, during two years of college, a scholastic average of better than 3.5. He has been entirely self-supporting during this two-year period, working successfully as a truck driver, NYA student, waiter, relief cook, and finally second cook at the Health Service. During the past year it has been necessary for him to remain out of school in order to pay the expenses of a serious surgical operation. The annual income of the family and the other dependents who must be taken care of make it impossible for him to expect any assistance whatever from home.

That's his story, and it speaks for itself. Your ticket will speak, itself, of your willingness to help him and others like him. You can get it for \$1.00 at the Union desk or from any Senate member.

—Michigan Daily.

Education in wise spending is a part of the regular curriculum at Stephens College. Here a personal finance clinic, under the direction of Miss Rufie Lee Williams, has been set up by the Institute

Both boys and girls dug ditches, mixed cement, laid foundations, sawed, nailed, hammered, and watched the building rise high above their heads—higher even, it seemed to them, than the surrounding mountains. This has resulted in a saving to the College thus far of over \$25,000. The work program is far from complete; and even as you read this, there is a shirtless boy pushing a wheelbarrow filled with cement to a girl in dungarees (plus shirt) waiting for him at the concrete-mixer.

Furthermore the academic work is not suffering from the project, but is in many cases being enhanced by it, and both students and teachers are more alert and alive; they feel physically fit, and the common effort is both stimulating and unifying. At the same time they are fulfilling another of the educational theories of the College—learn through manual as well as intellectual labor. "Manual labor," to quote the catalogue, "develops readiness, resourcefulness, and judgment in practical matters; in addition, it develops broader social understanding through inculcating a respect for good workmanship and for the worker."

Classes are held in the mornings and evenings, and the afternoons are given over to the work project. No one, however, works more than three afternoons a week. Hence, though the students engage in construction work, the greater part of the time they study drama, science, history, political theory, philosophy, writing, art, music, textile design, languages, literature.

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The teachers and students have come to Black Mountain from all over the world. Natives of France and Massachusetts, of Spain and Texas, of Germany and Alabama, of Holland and California, of Denmark and New York live together in relative harmony in this small community of a hundred and twenty-five people.

Each student has a private study and shares a bedroom with other students. These studies are furnished by the student according to his own taste and thus each study reflects the particular world and background and interests of the student to whom it belongs. One agreement strictly observed by everyone is that a do-not-disturb sign on a study door is to be respected; thus any individual who wishes it is allowed complete privacy to work.

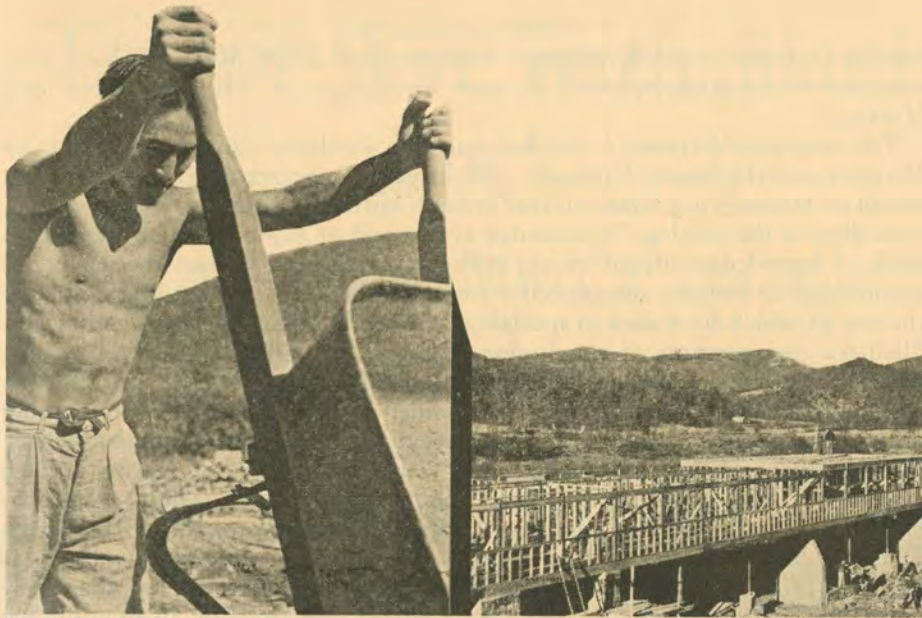
Study rooms of faculty members, science laboratories, and the great outdoors, if weather permits, all serve as classrooms. Students may smoke in class. They wear overalls or shorts or what-they-choose during the day, but they prefer to dress for dinner each night. They call the teachers, with whom they are in constant contact, by their first names. There is dancing after dinner two or three nights a week; and on Saturday nights, when the girls wear evening dresses, there is usually a student concert or a play, followed by dancing. Ibsen, O'Neill, Chekhov, Shakespeare, and Odets seem to be most popular with the school and are most often produced by Director Wunsch and his drama students.

Dr. Heinrich Jalowetz, who studied with Schönberg at the University of Vienna and was at one time a conductor of opera and symphonic music at Cologne, Prague, and Vienna, is head of the music department. Josef Albers, famous abstract painter, and Mrs. Anni Albers, both formerly of the Bauhaus in Weimar, Dessau, and Berlin, are in charge of art instruction. Dr. Paul Radin, world famous anthropologist, has joined the College this year to teach courses in anthropology and history of civilization. Other well-known professors have received degrees from leading American and European universities.

There are twenty faculty members and about seventy students. Thus the amount of individual attention that each student is able to receive is obvious. Grades are not given in a subject; competition for marks is thereby discouraged. At the end of the term, however, the teacher of each course writes an evaluation of the student's progress, his progress in relationship to his individual abilities and effort. An estimate of his work is also made in relation to the vague but nonetheless important "objective standard" of other colleges and of "the world."

Records of scholastic credits are kept on file in the office in the event of

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for Consumer Education to help students with their money problems. The Institute, a project of the Alfred P. Sloan Foundation, Inc., is a division of the college. Students who enroll in personal finance are given credit for their work just as they are in mathematics or literature.

The clinic's objective is to help students through careful planning and budgeting of their expenditures to get the greatest satisfactions possible from the money they spend. The girls are taught not only how to keep intelligent records, but the underlying principles of budgeting, saving, and good money management, which includes choice-making and judging of values. The clinic sponsors a savings club in which students may make temporary deposits.

All students in the class keep a daily record of their income and expenditures, using a Personal Finance Book prepared especially to meet their needs by Miss Williams and Dr. James E. Mendenhall, educational director of the Institute. The book was the outgrowth of the clinic's experiences in working closely with the financial problems of Stephens College girls. . . .

Space is provided in the book for planning and budgeting of expenditures as well as five lessons on such things as wise spending, choice-making, and why not to borrow. . . .

The services of the clinic are not limited to students taking the regular class work but are available to every girl on the campus. In one semester alone more than 1,200 conferences were held between clinic consultants and students concerning student money problems. Each girl's problems are dealt with individually. Before advising the student, the clinic looks into each girl's financial and social background, her present college program and her future plans. . . .

—*Christian Science Monitor.*

The Campus Guild at the University of Texas, whose new student-built \$35,000 house was the subject of an article in the October  *motive*, is eager to have co-ops on other campuses enter into similar projects and will furnish information on any aspect of the building program to interested groups. Photostatic copies and blue-prints of the building plans can be secured from President Morris Hassell. Address: 2804 Whitis Street, Austin, Texas.

One of the strangest bequests ever made was that of Professor Dan Wilhelm of Emporia State College at Emporia, Kansas, who left the Dan Wilhelm Memorial fund for the emergency use of guys with dates and no dough. . . .

—Associated Collegiate Press.

## We Wanted to Work Our Way

FINDING the farm you might call luck. We had looked for it for two years as a Sunday recreation. Then we discovered a cluster of deserted farm buildings halfway up a hill facing the most peaceful view I have ever seen. Exploring the weed-tangled barnyard, we found solid stone foundations under the tottering barns, and an orchard with splendid, if neglected, possibilities. The woods and fields were rocky and ragged, but the stream in the valley was clear and enthusiastic. We inquired, and neighbors told us Widow Semmel was hoping to sell. Soon they became our summer neighbors, these delightfully sincere and unselfish Pennsylvania Dutch. They were willing to help us reclaim our fields by farming them on shares.

Meanwhile we children began organizing work under my father's direction. As bookkeeper I soon became acquainted with the variety of jobs created in reconstructing a farm. Plumbing, for instance, was a major project that first summer, and Dad and the boys did it alone. They figured how much head we had for water pressure from a hillside spring, laid pipes, tore up the kitchen, installed fixtures, built tanks and finally turned on the faucet with greasy grins of triumph. Gardening, canning, cooking and washing were some of the girls' tasks.

And, yes, we tried animals, too. A summer cow, two pigs, chickens, ducks and rabbits were our experimental beginnings. And we had to admit that the careful study of government bulletins was somewhat bettered by experience.

General farm improvement will continue for a great many summers. Orchards need trimming and spraying, barns and buildings are being repaired, shrubs planted, and woods cleared. Rainy days we find plenty to do in the house, tearing old wallpaper, patching plaster, painting and repapering. We're gradually furnishing the house from near-by farm auctions. The colorful Pennsylvania Dutch sales are a favorite recreation, when all the work is done up Saturday afternoon.

It's rather a complicated connection—the tying up of all this with our college education. On the kitchen wall there is a chart numbering main job specifications. Each of us keeps his time card, for pay varies with skill and complexity of work. Most of the credits are transferred to tuition checks, though some comes in cash for clothes and books.

For these first few years most of our work has gone into increasing the value of the farm. Popcorn and alfalfa were gainful crops, but the dam for the swimming pool doesn't add up in dollars and cents. Nearly all of our winter food supplies

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possible transfers to other colleges. Students from Black Mountain have been accepted to do graduate work in such universities as Yale, Columbia, and Harvard.

The educational system is divided into two scholastic categories, the Junior Division and the Senior Division. All students, whether entering from high school or transferring from another college, enter the Junior Division, which, according to the catalog, "is intended as a period of exploration in the various fields of knowledge offered by the college curriculum." Thus the student is encouraged to become acquainted with a number of fields before he chooses the one in which he wishes to specialize. When a student believes he has fulfilled the requirements of the Junior Division, he applies to take the examination for admission to the Senior Division. If he shows sufficient academic knowledge and at the same time has attained what the faculty, from having observed his social relations and participation in community affairs throughout the time spent at the College, considers a sufficient degree of maturity, he is admitted to the Senior Division and begins to specialize. The average student spends two years in the Junior Division and two years in the Senior Division, but the length of stay depends entirely upon the individual. Some students find it possible to be graduated from the College in less than four years, and others take a five year course before applying for an examination to graduate.

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Black Mountain College is in reality a small cross section of the world, a little world in itself, perhaps a little like Thomas Mann's creation in *The Magic Mountain*, which students in literature under Ken Kurtz take great delight in reading for possible comparisons. Or slightly like James Hilton's Shangri-La, though perhaps less frigid. Or, to go to the other extreme, something akin to impressionist Paul Klee's conception, *The Little World*. Yet it is a community isolated without being an Ivory Tower. As the catalog states, "A degree of isolation offers the advantage of permitting the development of thought and the accumulation of experience in an environment where fundamental issues are not obscured by the pressure of immediate, trivial or merely exciting aspects of contemporary life . . . essential questions and problems of enduring importance may be brought into the foreground more easily. . . ." And hence, though while at school students are apart from the world, they are being prepared to become a part of the world.

At the same time Black Mountain is aware that like any world which would keep its equilibrium, it must not take itself too seriously. It jokes about the continual "state of emergency" which has existed since the college was founded nine years ago, a state of emergency due chiefly to the financial status of the college, which is unendowed and depends on student fees for seventy-five per cent of its income. The balance is derived from gifts and donations from educational foundations and friends interested in the unique way of life for which the college stands. Its faculty members who have been offered opportunities to teach in much larger and wealthier institutions have turned down those positions and preferred to remain at Black Mountain College on salaries whose maximum is the lowest possible minimum. During Christmas and vacation periods students have organized campaigns to provide financial assistance to the college and make it possible for the building program to proceed.

And as the students and teachers watch last year's plans become this year's realities, as they realize the importance of being part of an institution which is a living democracy in a world where democracy is struggling for existence, they are prouder than ever of their achievement.

●  
"Multitudes of hours  
Pilfered away, by what the Bard who sang  
Of the Enchanter Indolence bath called  
Good-natured lounging, and behold a map  
Of my collegiate life."

—William Wordsworth, *The Prelude*, Book VI.

# Tug-of-War with Hard Luck

## *Brevard College Meets a Situation*

Earle Brinkley

**T**WENTY-ONE hours weekly classroom study, a stipulated two-hour preparation for each classroom hour, twenty-five hours self-help, program organization for weekly meetings of the Agriculture Club, and the Forensic Club—that was the six-day scholastic work week of Marvin Wing, a spring '41 graduate of Brevard College. And that's not a sensational exception—not for a self-help student at this center of educational Methodism in western North Carolina, 30 miles southwest of Asheville. An overwhelming number of students at this institution pay in this way part, and not infrequently all, of their expenses incurred in the course of the college year.

But back momentarily to Mr. Wing's case. If you are an Einstein you have probably reached an astounding conclusion. Let's tabulate:

|                                     |
|-------------------------------------|
| 21 hours—classroom                  |
| 42 hours—preparation                |
| 25 hours—self-help                  |
| 48 hours—sleep (8 hours nightly)    |
| —                                   |
| 136 —occupied hours per school week |

Further:

|   |
|---|
| 24 hours—per day                                |
| x6 —days in school week                         |
| —   |
| 144 —total hours available for college activity |

From that bewildering array of figures comes the fact that only 8 hours weekly (excluding Sunday) remain for recreational activity, club meetings, and, uh—ah—a smooch with Betty Co-Ed. And, oh, yes! such "incidentals" as eating, for instance.

As we said, the case cited, though outstanding, isn't in a class by itself. About 80 per cent of 400 students enrolled at Brevard do one or more of the diverse chores around the campus in attempts to pay their way through school.

Some step from Dad's farm to the college-owned and operated 50-acre tract adjoining the campus. (Most of the students who matriculate at Brevard come from the mountainous area of western North Carolina, with Asheville as the nucleus, and thus have a rural background.) Others rise early and work late at the dairy; prepare and serve food in the college dining halls; keep the buildings in modern repair; tend the sprawling lawns; serve as janitors in the school's four brick buildings; assist the teachers in grading and checking papers; handle all the typing in the administrative offices; and do other tasks too numerous to mention. In fact, students handle all labor at the school, with the exception of the hired man on the farm, a virtual charity assignment.

This heterogeneity of duties contributes to the democratic atmosphere of the school. You can count on your fingers the number of times in a year that a student fails to respond to a greeting.

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Brevard College was founded in 1936 under the auspices of the Methodist Church, with the primary aim in view of giving to all deserving but finan-

come from the farm canning, however, and the cost of summer groceries is practically reduced to seed and chicken feed.

I never knew how much I didn't know about farming, but that's just the beginning of the experience we promised ourselves when we thought up the project for working our way through college. Paperhanger, housepainter, carpenter, baker, cook, practical engineer, gardener—and that only begins to list the roles we are assuming. I call it a certain invaluable experience just to know and live among the friendly Pennsylvania Dutch.

We're together, all seven of us, every summer during these college years when families usually drift apart. I am finding true companions, of all places, among my most taken-for-granted relatives.

And we've had fun! Just ask our friends in New Jersey. They drive 'way out to visit us and swing into work laughing, "Isn't this fun! I never pitched hay before."

Margaret Avery.

*Fayetteville, Ark.*—The co-operative movement at Arkansas has made its greatest progress in student housing. In 1932 a group of girls, majoring in home economics and former 4-H Club members, organized a co-operative in which deserving girls could live more economically and thereby greatly reduce their college expenses. This new type of organization was known as the University Girls' 4-H Club House. The house members do all the work except the cooking of meals by rotating their simple duties weekly. By doing this relatively small amount of work, the girls have reduced living costs to the unbelievable amount of \$12.50 per month plus a small quantity of food which each girl furnishes from home.

From this seemingly meagre beginning during depression days has grown the greatest type of student movement in the school's history—the co-operative movement. In 1936, two co-ops for boys were organized, one by former 4-H Club boys and the other by students who had been active in Future Farmers of America in high school. . . .

1939 saw the opening of three new co-operative houses, one for girls which accepted members from all colleges on the campus, one for boys in the College of Engineering and one for other boys.

There are now two girls' and four boys' co-operative houses on the campus. All are operating successfully and are saving their members from one third to one half on their room and board costs. These houses have developed steadily and are now on an equal footing with the fraternities in promoting activities on the campus.

The fraternity houses are not operated co-operatively but they have formed a common purchasing unit which buys food for all the houses collectively, thus initiating a great saving for all the participating houses.

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Berkeley, Calif.—The University of California Students' Co-operative Association opened a new housing unit to accommodate forty women students in August. . . .

This latest step in the development of the UCSCA is the sixth move of this nature, and while the expansion has been rapid, it has never kept pace with the demand, mainly because co-operative practice advises against too hasty growth without adequate financial security. Today the UCSCA has approximately 800 members; founded in February, 1933, by twelve men, it will soon approach the end of a decade and can only hope for a future bent on increasing its services, practical, social and ideological, to include those students now unable to obtain accommodations under the co-operative living plan.

—Campus Co-op News Letter.

The Student Co-operative Institute, a workshop conference on campus co-op problems, met at Circle Pines Center, Middleville, Michigan, September 7-14 to study the problems and opportunities in the development of campus co-operatives and the integration of the student movement with the nation-wide consumers' co-operative movement.

Representatives of campus co-ops from Michigan and Ohio colleges exchanged experiences and worked over ideas developed to make co-ops more efficient and increase the effectiveness of the educational program in the colleges. . . .

Helen Topping, associate of Dr. Toyohiko Kagawa, who has been active in co-operative work in Australia, New Zealand and the Philippines for the last three years, talked to the students on the international aspects of co-operation as a permanent basis for world peace.

Wallace J. Campbell, assistant secretary of The Co-operative League, described new developments in the campus co-op field in other sections of the country and urged the students to take their place in the co-operative movement on an equal footing with all other co-operatives. In many sections of the country, Mr. Campbell pointed out, student co-operatives are running businesses with volumes of over \$100,000 a year. They are equal in stature to many of the other co-operatives in the communities they serve and should have equal responsibilities and equal rights in the co-operative movement.

—Campus Co-op News Letter.

cially handicapped youngsters who want it, a junior college education. This goal is actually being realized. But it calls for boundless zest and stamina to get two years' schooling on nothing but determination—much more than the average college-age boy or girl can appreciate.

Nevertheless, ambitious American youth walk doggedly into this hard job year after year. Some, smacked savagely by the grim hardness of life, drop by the wayside and ruefully view the never ending file of cherry-cheeked kids marching to the story-book top. Part of them make it; part of them don't.

But Brevard is interested in the segment with the cement-chin. And it takes that segment for its students. That's why administrative officials resisted the recent effort to move the institution to the central Carolina metropolis of Winston-Salem. Big interests in the Tobacco City were said to have required only ounces more persuasion to lay fat wallets on the line and evolve the struggling little school into a four-year college that might, with subsidization from inspired tobacco magnates, in time challenge nationally recognized Duke's and Carolina's predominating place in North Carolina's college sun. But Brevard College officials were apprehensive over that prospect. For then football teams and magnificent buildings would streak admission prices skyward and crush the ambitious youngster with the cement-chin, but empty pocketbook, for whom the school was founded.

So the architect's picture of lofty-spired Gothic structures was erased from clamoring newspapers and supplanted by the nondescript, brick, four-building affair whose portals open freely for kids who can smile and do tug-of-war with old Lady Hard Luck.

## *I Played to Work*

Esther Wright

*THE voice teacher opened his studio door far enough to stick his head out and called, "Come on in, Estber." That meant that the student was through vocalizing and was ready to start singing songs. I entered the room and sat down at the piano as the professor sat down to listen. . . .*

*Last spring, when I filled out an application blank for work for part of my tuition at Baker University, I specified that it be in the music department if possible. So this year I worked in that department, accompanying students during their lessons and their practice hours. I was almost living in the music conservatory—an excellent place to "live" if you love music.*

*This job was packed full of wonderful experiences besides the one of earning part of my education. In the first place, as I was not taking piano lessons, I had, through the work, the opportunity and the challenge to keep up my practicing. There were many new composers to become acquainted and make lasting friendships with, and musical terms to learn to recognize. Each time that I accompanied some of the singers in a student recital there was more of a thrill than the time before—the happiness that comes from knowing that you have helped someone.*

*Then there was the male quartet to accompany—both on the piano and on trips. They have sung at chapel and League services on the campus, but most of the programs have been in churches elsewhere and at Baker Club meetings, to help boost Baker. Sometimes there were just a few numbers sung for an evening church service; sometimes the service was informal and the boys could "cut up." And there was the birthday broadcast over WDAF, when I had my first experience playing over the radio.*

*Of course, I can never forget the fun that has popped up in many of these experiences. It was the kind of fun that comes from fellowship on a campus and friendships with people who have common interests. We smiled over mistakes and resolved never to make the same ones again. We traded jokes during waits between classes. We listened to ghost stories on the way home*

# Student Aid--National Figures

Students in 1,387 institutions of higher education in 1937-38 received financial assistance to the amount of \$51,255,145. Of this amount, \$41,475,686 was given by the institutions themselves, through scholarships, fellowships, grants in aid, loans, and payment for services performed. The remainder, \$9,779,459, was given by the National Youth Administration under the student work program inaugurated by the Administration in 1934.

The total amount given by the 1,387 institutions in scholarships was \$13,395,487; in fellowships, \$2,569,237; in grants in aid, \$4,952,262; in loans, \$5,934,184; and for services performed, including the National Youth Administration aid, \$24,403,975.

Of the amounts given for the various types of student aid, by far the largest sum, even when the National Youth Administration aid is not included, was payment for work performed. Including National Youth Administration aid, the sum paid to students for work equalled almost half of the total aid given. Aid in the nature of loans represented 11.5 per cent. Assuming that practically all scholarships, fellowships, and grants in aid are given without obligation on the part of students to repay, about 41 per cent of the total amount of aid was in actual gifts, while 59 per cent was made up of money loaned and money paid to students for their services.

Nearly half of the institutions at which students received financial assistance in 1937-38 were colleges and universities . . . .

In every instance except one, students were aided in largest measure through the provision of work than by any other means. Students in privately endowed institutions were aided more by scholarships. In institutions controlled by the Roman Catholic Church they were aided more by scholarships if the National Youth Administration aid be not included. The total per cent of work aid, including that of the National Youth Administration, for each type of institutional control was: State, 64; city, 76.7; private, 32.4; Protestant, 45.5; and Roman Catholic, 36.9. . . . .

In Negro institutions students were aided to the amount of \$1,660,321, which was 3.2 per cent of the total amount expended in 1937-38 for student aid in the 1,387 institutions.

Whereas in all the institutions for whites and Negroes combined, work aid constituted 47.6 per cent of the total, in Negro institutions alone it was 67.7 per cent. In State-controlled Negro institutions work aid amounted to 81.9 per cent; in city-controlled institutions to 97.1 per cent; in privately controlled institutions to 63.8 per cent; in institutions under Protestant control 59.4 per cent; and in institutions under Roman Catholic control to 45.7 per cent.

Scholarships given in Negro institutions amounted to 18.3 per cent, compared to 26.1 per cent in all institutions combined; fellowships to 0.7 per cent, compared to 5 per cent in all institutions; grants in aid to 10.6 per cent, compared to 9.7 per cent in all institutions; and loans to 2.7 per cent, compared to 11.6 per cent in all institutions.

Fellowship aid in Negro institutions being almost negligible, the National Youth Administration in 1937-38 expended \$64,175 to aid Negro students in receiving graduate training. With the addition of this amount, the total of Negro aid in that year was increased to \$1,724,496.

—Federal Security Agency, U. S. Office of Education.

## Facts and Figures on the Methodist Student Loan Fund

The Methodist Student Loan Fund is a revolving fund from which Methodist students in colleges, universities or professional schools may borrow small amounts for a limited time. The fund is not intended to cover any major portion of a student's expense while in school but to assist at difficult times when additional funds are necessary. Students are not encouraged to borrow except as a last resort and borrowers are required to repay their loans promptly in order that the funds may again become available for loans to other students.

\$320,542.50 was loaned to 3,056 Methodist students last year. A total of nine million dollars has been loaned to nearly 60,000 students since the first loan in 1873.

The fund is maintained principally through offerings received in Methodist churches on Methodist Student Day (known, prior to unification, as Children's Day), and collections on loans already made.

Methodist institutions participating in the fund include nine universities, 10 schools of theology, 71 colleges, 26 junior colleges, and two training schools. In addition, loans are made to Methodist students through Wesley Foundations and other accredited colleges and universities.

Of the 3,056 students benefitted last year, 1,206 plan to go into teaching; 753, the ministry; 688, other professions; 385, business; 24, missionary work.

from the quartet trips. Sometimes we followed a practice with something to eat.

Can one really enjoy "working his way through college"? Can one's work mean more than just helping out the pocketbook? The answer is "Yes!" if one likes to work and progress, and puts his heart and mind into his work. I wouldn't have had my last year in school any different.

November, 1941

# The Majority Work

## Student Opinion Surveys' Head Quotes Figures

Joe Belden

Let's examine the first sentence of article III, section 1, of the constitution which reads: "The honor system requires that each student shall, in all relations of student life, act honorably." It seems that only at examination time do we become conscious that such a thing as an honor system exists, whereas nowhere in the honor system article do the words "examination" or "test" occur. . . .

The point is this: by bickering and limiting our discussion to the obvious shortcomings of student conduct during tests, we entirely misinterpret the spirit, if not the letter of the constitution. That is not to say that cheating during examinations is to be condoned; on the contrary, it is a vicious practice that must be eradicated. First, however, we must start cleaning house in some of our more secluded nooks and crannies which are, nevertheless, just as dirty.

Reports of downright stealing in dormitories and on the campus are not uncommon. From such misdemeanors we learn that others' possessions must be left alone before we can expect to see that stealing facts and phrases from the paper of a fellow in the next seat stop. Then there is that first cousin to classroom cheating—homework paper copying, a childish carry-over from secondary school days. Leaving out any moral or ethical codes involved, what in the name of common sense is learned by mechanical copying? But it is not our purpose here to analyze motives, nor to presume that paper duplicators come to college to learn.

How about that matter of laboratory work, in which students are left largely to themselves to do as they please—need any cleaning out in that corner? Do you read and report honestly on parallel reading, or do you merely scan the table of contents, read a synopsis, and take the report? Everything mentioned normally comes under the head of an honor system, yet we keep harping on examinations and their evils. Interlinear translations, unpaid debts, petty jealousies, lying—let's sweep out these and all the rest of our dark corners while we are at it.

It would seem that if each student tried conscientiously to carry out the fullest intent of the honor system in every relation of student life, instead of beclouding the issue with non-essentials, conduct during examinations would take care of itself. It isn't human nature to reform suddenly, even for such momentous things as exams!

Not changes and amendments to the constitution will establish more honorable exams, but changes within ourselves. That alone will do it.

—*Journal*, Wofford College (South Carolina).

**D**URING recent years there has been an increasing emphasis placed on the need and desire of college students to work for at least part of their expenses while acquiring an education. Increased enrollments and the democratization of American colleges has brought about the need for ways in which willing and needy students could support themselves wholly or in part during the four or more years of campus life.

To what extent is the American collegian "working his way through college"? A national study completed last April by Student Opinion Surveys of America, the national weekly poll supported by undergraduate newspapers, has compiled one of the most complete sets of statistics on the extent of student labor. The study reveals that there is actually a majority of college men who are today earning all or part of their college expenses. Surprising also may be the fact that over one-third of the women perform some work to supplement their income from home or their scholarship.

The significance of this research lies not only in the statistics produced, but in the extensiveness of the survey itself. Nearly 25,000 students were personally interviewed in ten separate national samplings that included a carefully derived cross section of the total United States enrollment. The work was spread over a period of three years on several hundred campuses, the interviewers always using the same question: "Do you work to pay part or all of your college expenses?"

There is a vast difference between the number of men who work for only part of their living costs and those who are actually "working their way through." There are, of course, more men—one-seventh—able to support themselves entirely than there are women—one-twentieth. Following are the complete tabulations:

|   | MEN   | WOMEN |
|---|-------|-------|
| All who work . . . . .                            | 56.8% | 35.9% |
| All who don't work . . . . .                      | 43.2  | 64.1  |
| Those who work to earn part of expenses . . . . . | 43.4  | 31.3  |
| Those who work to earn all of expenses . . . . .  | 13.4  | 4.6   |

In another study conducted for *The American Magazine* by Student Surveys, a picture was drawn of co-eds' expenditures for clothing. A majority, 52 per cent, declared that less than \$300 a year is sufficient for a girl to spend on clothes in order "to make the best of her social opportunities in college," but few believe that less than \$100 is sufficient. The greatest single group, 30 per cent, believes less than \$200 but not lower than \$100 is sufficient. Only about 16 per cent would spend above \$300, and 12 per cent would spend less than \$100—most of the latter in women's colleges.

Working women students place their clothing budget on considerably lower brackets. The largest group, 34 per cent, declares that they could do with from \$100 to \$200.



# Budgeting Your Way

Kathryn Blood

NOT even an Aladdin's lamp could keep the \$'s in your purse this year—provided you could locate a lamp. And if you could, Uncle Sam would slip at least a 10 per cent tax on such a rare phenomenon. All of which reminds us that mink coats and theater tickets, to say nothing of records and photographic equipment, and some of the rest of our pet money-spending projects, have been earmarked as revenue-getters. But you'll have more to worry about than taxes. For prices, as in World War I, have begun their dizzy spiral upwards.

If price control legislation is passed, further price increases will be curbed. But most economists agree that if price control is to be effective, it must be accompanied by another measure requiring that the quality of the goods meet certain standards. In the meantime—it's costing you—in dollars and cents.

Regardless of whether such legislation is passed, your problem is far from solved, for wages rise much more slowly than prices. Consequently your ability to consume will be reduced. So instead of indulging in wishful—and non-lucrative—thinking, why not see what you can do with your present resources? If you expect your allowance to keep a roof over your head and soles under your feet, why not try budgeting your way through college? For it's a cinch that your coin no longer has its old elasticity.

## CHOOSE—AND PLAN

First you must learn to choose. Next—plan your expenditures. You don't need to be born with a crystal ball in your hand to figure out the approximate amounts necessary for different items.

Make an estimate at the beginning of each month of the amount you'll need for such things as clothes, their care and upkeep, shampoos and manicures, recreation, sorority or other

club dues, gifts, church and other benevolences, as well as a sum for the unexpected. In order to make this an accurate estimate, instead of guesswork, you should keep a daily record of your expenses and refer to it in planning your next month's expenditures. As time goes by, you'll be able to make your estimates come within a fudge sundae of what you'd planned, and if you've an emergency fund, it will take care of such unexpected appetites—provided they don't occur too often. It's best always to slightly overestimate your expenditures, leaving a few dimes between you and total pauperism. Should you find yourself in such a dilemma—don't borrow your way out! Instead heed the prophecy of a sixteenth century realist who glumly warned: "Who goeth a borrowing—goeth a sorrowing!"

You can make your own budget book. Divide a notebook into months and then into weeks. Reserve a column in the first page in each section for your monthly forecast of the money you expect to store away, to spend and to share. Before you permit yourself the luxury of imagining the score you could make with a new set of golf clubs, or the dream of loveliness you'd be in that stunning frock you saw yesterday, set aside the amount you want to save for future events. When Broadway's plays hit your campus or a near-by city, you'll doubtless think you owe it to your cultural self to attend.

Other thorns in the budget for which you should provide include:

Unexpected birthday gifts.

Out-of-town friends whom you must take to dinner.

A Cary Grant movie (a tragedy to miss).

A \$4 psych. text you didn't need until you flunked your first quiz.

Midnight hunger pangs that nothing can satisfy but a hamburger and malt.

These are only a few of the reasons that you should make a weekly check-up on the amount you are actually spending, recording it on the page on which you have made your estimates. If it's far over, it's obvious that either low resistance or poor planning has a hold on your purse strings. Find out why the upswing. Too many movies and ice cream sodas—or did you step into the red with those irresistible alligator pumps? Whatever it was, don't make it a repeat performance. Instead learn to plan ahead and to choose.

Let *your* purse be your guide. Don't forget that over-eating is an investment in avoirdupois. And that a Schiaparelli wardrobe isn't an invitation to all the campus dances. Eve had only a fig leaf. And the oomph girls of Hawaii still hoola their way to fame in a grass skirt.

Mere determination to live within your income, however, won't keep you solvent. If you violate the rules of wise buymanship, your budget is done for. To be a successful budgeteer you should examine your needs and decide what you should have before you go shopping. Get as much scientific information on the article as possible before purchasing it. Then shop around for your best buy in terms of quality and price. Read the labels—ask for information. Fancy packages won't enhance your beauty. Nor will a persuasive sales-talk transform an ordinary article into a creation of art.

While no plan is a blueprint to success, you'll find you can do without a magic lamp—if you budget your way.

Mr. John D. Biggers, Director of Production of the Office of Production Management, in an address before the defense manufacturers of patriotic New Jersey, made clear what is the basis of America's interest in fighting aggressions. He said:

"If by intelligent subcontracting you can step up your output, increase your patriotic contribution to the defense program and at the same time your total *net* profits, I don't think you should be seriously concerned about maintaining your margin or per cent.

"After all, it is the total net profit that really counts; that and the sense of having done your duty as an American in the crisis."

# A Letter

## To a College Senior Ordered to Report for Military Training

Kenneth I. Brown

*Dear Jim:*

When we talked last Christmas, you told me that you had returned your questionnaire and had been given deferment because of your status as a college student. Now I hear the order has come for you to report for your term of military service. Pete says you are feeling both downhearted and a little sore on life in general.

I don't find it hard to understand your feeling. Ever since high school your plans have been made to go on to graduate school immediately following your college graduation. You have done distinguished work in college and some day you will do distinguished work in graduate school. It is natural for you to want to get into the advanced training which is to make your life-work of college teaching possible.

Then, too, I remember your plans for marriage as soon as the exchequer will stand the strain of feeding two mouths. You have a level head to recognize that two mouths cannot be fed as cheaply as one, even when they eat in romantic harmony.

Now, you find yourself compelled to postpone both your professional training and your plans for marriage for two years at least, and you are disheartened. Maybe there is nothing I can say that you have not already said to yourself, but there are certain comments that I should like to offer in the spirit of the proverbial Dutch uncle.

The first is this. You have nearly one hundred and thirty million fellow-Americans on your side regretting the fact that the world scene is such that America has been forced to throw overboard her long established policy of freedom from compulsory military training. A few army officers and a certain group of militaristically minded may be pleased, but they are tiny in proportions. It's too bad; but apparently, in the face of world events, it just has to be. Don't think anyone, old or young, is gloating at the chance to force American youth into military camp life.

This is the second comment. Since it is essential for America to increase her defenses, and that means train a force of fighting men, she is using the only democratic method available, that of conscriptive service. What happens to you and the thousands of others like you, as you undergo your training, will depend very largely on the spirit in which you come to this obligation.

I am glad you have been allowed to finish unhampered your senior year. I believe staunchly that if we as Americans were to follow a far-visioned policy we would

defer military training for every man in college and graduate school, as long as his period of schooling continued. That was the opinion expressed recently in Dr. Gallup's poll of American opinion. Our country needs and will need a trained leadership just as much as she needs trained soldiery, and there is no place except the institutions of education to which she can turn for trained leadership.

But all this is an aside. Your country has said: Come. And you will go. I know two years looks like seven hundred thirty long days to you. Twenty years from now, you will see it as one hundred and four short weeks. That isn't the least consoling to you at twenty-one; but I promise you that as you look back upon your decade of the years of the twenties in days to come, that hiatus of two years of military training will not appear so all-embracing as it does now.

Also, I have the feeling that the term of service will possibly bring to our young Americans a larger appreciation than they now have of that thing called democracy. Our system is far from perfect; there are too many human beings involved for it to be perfect. We hear a great deal about our rights—rights of free speech, and of assembly; and also of our freedoms—the President's four freedoms from want, fear, governmental control of thought, and freedom of religious worship. Actually, you know, there are relatively few ways in which we are asked to support our country. But this is one.

One major difference between the United States and the totalitarian state is that the latter has a maximum of regimentation and a minimum of outlets for frustration; the U. S. A. has aimed to give us a minimum of regimentation and a maximum of outlets for frustration. We can gripe; we can gather a crowd and air our displeasures; we can vote. And all three are precious freedoms. But I wonder if it is the freedoms we so thoughtlessly enjoy as much as the services rendered which engender an appreciation of our American heritage.

This year more of our citizens than ever before have been required to submit income tax returns. More revenue will pour into the governmental treasury, but an equally important consequence of this extension of the pyramidal base of taxation will be that thousands of Americans who never before felt responsibility for the country and its welfare will take unto themselves an awareness of the ties which bind them as citizens, and will awaken to a larger appreciation of citizenship.

*(Continued on page 46)*

# Integrity's Ghost

## The Collegiate Hack

[Editor's Note: This article presents an actual experience. The writer is a student in a university. For obvious reasons he wishes to remain anonymous.]

EVER since the eighteenth century, when literature became a business, there have been hack writers. A hack writer may be briefly defined as a man who writes whatever he is paid to write, and who lets his patrons determine the ethical and aesthetic content of his productions.

In the eighteenth century the hack writer was less an object of ethical fulminations than of plain pity. Samuel Johnson, in his *Life of Savage*, painted a pretty honest portrait of the degradations to which the hack was subjected by his vicious employers. Today there is no reason to suspect that the employers are any less vicious, but the hack has raised himself to the position of a well-paid and highly-respected member of the community.

The most profitable field for the modern hack writer is, of course, advertising. But from the political discharges of Henry Ford's Mr. Cameron to the latest piece of metrical balderdash produced by the indefatigable Edgar Guest, we find the hack at his traditional business of pandering to somebody else's tastes or opinions.

Lately, however, a new variety of mechanical man of letters has appeared among us. You will find him lurking among the cloistered halls of our universities, the tool of any pseudo-student who can pay for his services. I refer, of course, to the college ghost-writer. This particular species of hack will write anything from a freshman theme to an M.A. thesis—for a price.

His is the last cynical laugh which can be had on "standards" in education. He represents the logical conclusion of the commercializing process in education which began with big-time football, for scholarship, like the teaching profession, can be turned into a mass-production industry. And I know what I am talking about, since I worked my way through a large mid-western university by practicing the trade.

Academic ghost-writing is not something which happens to crop up occasionally through the machinations of some particularly sinister individual. It is on its way to becoming an integral part of our system of higher education. Last year the authorities at Columbia University posted notices on the billboards of the school to the effect that firm steps were going to be taken to suppress the work of ghost-writers. At that particular school I am told that the trade is so well developed that advertisements are posted in public places near the university, offering the services of numerous hacks.

In my own university we had more work offered us than we could ever accept. One day last year twelve out of thirty papers handed in to Professor X, in his class in Shakespearean Drama, were the product of my typewriter. The other eighteen students presumably wrote their own, which by some standards was a mistake, since the only failures recorded in that class were among the honest eighteen.

How do these hack writers develop? Are they simply vicious members of the student body who have set out to undermine the educational system? Of course the answer to that is "no." It should be understood at the outset that the environment produces the hack. The market for profitable cheating forces its way upon every good student; the hack's only crime is need, added to a pardonable weakness. No ghost-writer can sell his services to honest-to-goodness students; it is the worthless student who buys (and corrupts) the hack.

Most academic ghost-writers are the product of talent and economic necessity. Good students, with imagination and a flair for words, they begin by

A junior coed was sentenced to an "F" in a course, scholastic probation minus the one failing grade and Honor Court probation last night when the judiciary found her guilty of cheating, after she had pleaded not guilty to the charge. . . .

According to the bill of particulars filed by the prosecution at the request of the defense attorneys, the coed "reproduced in whole and in part, letters contained in a textbook, represented that work as entirely her own and did turn in this work for credit in the course."

The guilty verdict was returned after the court heard testimony and pleas from both the lawyers and from the defendant. Most of the defense testimony was presented by the coed, after she took the witness stand for questioning.

She was not aware that the professor wanted original work, she claimed, and on that basis presented her plea of not guilty. The court, however, pointed out that an assignment sheet issued at the beginning of the term explained fully what was expected of students.

The court deliberated two hours, before returning a verdict, which was given so much consideration because of "extenuating circumstances." . . .

In addition to the penalty, the court imposed a severe reprimand on the student at the conclusion of the trial, which required three hours to complete.

—Louisiana Daily Reveille.

At the close of each semester when grades come out, there is always much discussion of them. Many students feel that they have received unfair grades, either better or poorer than they deserve. Those whose grades are better than they know they deserve raise no objections, you may be sure. However, those whose grades are poorer than they feel they deserve object strenuously, and no wonder. Under a system where everything revolves about and depends on them, one cannot but attach great importance to them. . . .

Would it not be better to inform students only of whether they pass or fail rather than presuming to give one student "B" because she made a grade of "86," which falls into the "B" section of the infallible (?) Bell curve, and another student "C" because she made a grade of "85," which is just outside the "B" range?

So much stress on grades is all wrong, making for discouragement of intellectual curiosity. . . .

—Florida Flambeau, Florida State College for Women.

Too often students look upon cheating as the clever thing to do, the mark of the smart guy who never does any work but always crashes through on exams via the crib note or extra blue-book system.

This attitude of education may be encouraged by many things in our educational system. The lecture method, tedious memorization, the dull professor AND the uninterested student all tend to destroy any idea of education as a co-operative process, thereby substituting the warfare basis of teaching via exams and cribbing. All these may be contributing factors to student cheating, but nevertheless, the student cannot escape the fact that he owes something to the educational process in the way of effective, honest participation so that it can be a co-operative rather than a hand-me-down system of learning.

Students are forever crying, and nowhere louder than on the editorial page, that they be treated as mature adults, but in many cases where they have the chance to assume moral responsibility they fluff it. . . . Students can't shout loudly for classroom democracy at the same time they buy advance copies of finals and write out exams ahead of time in fortuitously secured blue-books. . . .

Generally, cheating is an ever-present problem. Its solution depends upon the will of all students to look at education as not a scheme in which the student gets away with whatever he can but a process whereby he continually informs and orients himself in relation to new bodies of knowledge and new ideas. Only with this idealistic attitude will the students be fulfilling their share of the work in making the University a true educational institution.

—Daily Northwestern.

Now that the examinations have passed, . . . it is difficult to say just how much success the honor system had. That cheating was completely abolished would probably be a bit too optimistic to believe. But to any who read the statements about cheating in these columns previously we can say cheating has vanished about as completely as is possible in any school, and if there was any cheating it dropped down to the sewer level where it belongs.

Although the abolition of cheating is a result of tremendous importance, the greatest accomplishment is the pride so many students have taken in the fact that they and their classes were honest and intended to remain so. No one who saw some students who had by their own admission cheated before, and who now saw their relief and pride in the fact that they were standing on their own feet, can possibly doubt the power and influence of the honor system or its practicality at Emory. . . .

—White Topper, Emory and Henry College (Virginia).

helping the girl friend with her compositions for English I. That inaugurates the process of "getting away with it," and after that it is simply a matter of economics. Any poor, industrious student who writes good papers will sooner or later be approached by some lazy, well-heeled undergraduate who "has to get through to satisfy the old man," and it is only a question of how badly the poor student needs the money. If his own education depends upon getting some cash, he will probably jump at the chance to turn a dishonest dollar.

Who uses the hack? The answer to that question is easy. There are always plenty of people who come to a university to join a fraternity, to drink cokes and play bridge, and generally have a good time on the Old Man's money. But the Old Man has to be deluded into thinking that his children are getting an education—at any rate, he wants to see that B.A. degree behind their names. Very well—let the hack get the education for them; it is always easier to buy a degree than study for one. That ever-increasing class of students who have discovered that it is cheaper to join a university than a good country club are always willing to hire a hack.

If a popular newspaper poet represents something ultimate in the degradation of aesthetic taste, the cultural hack seems to me to symbolize the logical conclusion of the disintegrating process which has made our educational institutions into culture factories at reasonable rates. When the university sells its integrity down the river to the Board of Trustees, it is not surprising if student integrity follows apace.

The average professor is overworked. His messianic incentive is dulled by the daily grind of facing two or three classes of thirty to fifty students who are there only to get a degree. Is he to be too greatly blamed for failing to detect the presence of spurious work among his students' papers? The conditions of his labor prohibit any intimate knowledge of the interests and capabilities of his students. He can only grade their papers, and hope that they wrote them themselves.

Of course all students do not employ hacks, any more than all jazz musicians smoke marihuana. There are plenty of honest, diligent students, who do their own work as well as they know how. We have no desire to slander these students, nor to cast doubt upon the intelligence and integrity of college professors as a class. There are professors who overcome by sheer enthusiasm for their work the dreadful inertia which festers throughout the educational system.

The decline of student integrity which is represented by the hack and his clients is not, as Mortimer Adler supposes, the result of scientific skepticism, nor is it simply a manifestation of weak character. It is a symptom of a disease which has infected our whole body politic, a social and economic disease which contaminates our experience.

It will be said that the modern university does not hinder the good student, nor destroy his intellectual integrity. "Anybody who really wants an education can get it in our universities." But that is precisely *not* the point. The point is that there are in our universities thousands of students who do not give a hang about getting an education. All they want to get is through.

Now if our colleges and universities cannot inspire in these people that same kind of intellectual enthusiasm which enables the good student to get an education in spite of the institution, then our colleges and universities are failing to do their job. The problem of the collegiate ghost-writer is not to be solved by expelling him and those who use him, any more than our social problems would be solved by the elimination of advertising. The problem can only be solved by a drastic renovation of our educational structure, and a complete revision of our attitude toward education.

We who turn out spurious evidences of educational attainment for those who cannot or will not produce them, are not entirely to blame. We are only the external symptoms of an internal decay. We are simply opportunists who have seized upon a situation and turned it to our own profit; if the situation did not exist ready-made for us, we could never have created it. We are the ghosts of intellectual integrity.

# A Year and a Day

## *Thoughts of an Unrepentant Non-registrant*

George Houser

AFTER spending the last nine months and twenty days of my life in a federal prison, I am more than ever convinced that pacifists throughout the country lost a strategic moment for opposing the war policy of the government by not refusing to register. Our nation is now in the middle of a crisis and we pacifists are not going to be able to escape the tragedy of the times any more than the fellow who was called to army camp. We must begin to see what our historic role must be in the days which lie just ahead. Most of the country is going to accept the war once our country is in it, in spite of isolationist sentiment at the present time. But we, a minority group, will never be able to accept the war and are going to find it necessary to oppose the policy of the government even if it results in some hardship for ourselves (which is by no means unlikely).

The first real step of the government toward entering the conflict in Europe was in the passage of the Selective Training and Service Act of 1940. Therefore, the logical time for those who knew they would never be able to support war efforts of the government to express their opposition strongly was a year ago, on October 16. Our generation has not been through a world crisis before, and we could not bring ourselves to believe that we were headed for a war-dictatorship, for what has amounted to a complete rejection of campaign promises by the President, for subjection to war propaganda which seems to be slowly but surely preparing the American people for the inevitable. Now we see all this very clearly. I have heard from more than one young man to the effect that if they had seen the signs of the times they would have refused to register in order to make as strong a protest as possible to a government which is relentlessly entering into a tragic war. This sentiment I agree with. I am convinced enough of the validity of the non-registrant position in view of what has happened in our country and in the world, and in view of the worthwhileness of spending time in jail, to think that the most realistic thing we could have done a year ago was to have organized a pacifist campaign for refusal to register under the draft.

Most of us who did not register failed to see the possibility of such a campaign until it was too late. We failed to see that it is in times of urgency such as the present that strong movements are created, and that rather than

weakening our movement by going to jail, we would have vastly strengthened it. We failed to see that here was our opportunity to practice what we had so long preached—the necessity of creating a powerful non-violent action movement committed to the end of opposing international war, of building democracy at home, and of committing ourselves to a way of life which rises above hate and bloodshed. There is much talk at the present time in work camp circles concerning the possibility of the government taking over the program of the C.O. camps. If such action should be taken, and I sincerely hope it will not be, then it would be clearer than ever that the non-registration campaign should have been organized. However, the signs of the times are still with us. Pacifists must recognize when their moment arises again and take a firm, uncompromising stand. No one is going to emerge from the conflict of the next few years without some blemishes. If we are going to have to endure hardship, let us endure it for the cause of peace which to us is the cause of Christ. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4: 16.)

### REASONS FOR STAND, POLITICAL AND RELIGIOUS

According to the figures which I have received, there were about 140 men who refused to register for the draft last year. Altogether about 25 of these men have been in Danbury Federal Correctional Institution. These men probably represented a good cross section of those others in the nation who took the same position. No two of the fellows were the same, and there were shades of differences in the reasons for which they took the position they did. Some were in jail because their conscience simply would not allow them to be elsewhere if they had to comply with the Act. Some were there primarily because they simply could not see co-operating with a nation about to enter into what they believed to be an imperialistic war. They took their stand on political grounds and wanted to oppose the government in the name of socialism. But I think that most of the fellows took their position for both political and religious reasons. If I needed to be put in a position of defending my action (and I do not feel that it needs defense), I would certainly say that a combination of religious and political thinking led me to my stand.

But the reasons for taking the position are no longer very important. The issue has passed for the moment, and we are standing ready to meet the next issue when it arises. But what will remain eternally important to me, and to the others, is the thought, the experience, the conviction which grew out of the time spent in jail. First of all, our religious conviction reached a new personal depth. Pacifists have been guilty of using such terms as "the way of love," "the way of Jesus," etc., as if the words had some magic in them, and that simply by repeating them often enough, the world situation would somehow be miraculously cleared up. To say that we should live in love is one thing. For us to have the impetus to love so that every action or word which proceedeth from us is a testimony to the God of love, is quite another. The idea that we should love one another, which on the personal religious level is Christian pacifism, is much more than a rational command. It must be an

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outgiving of our inner selves in free spontaneous action. It is not something which we can do simply by telling ourselves that we are going to try to "follow Jesus." For those saints through the centuries who have most perfectly reflected the height of the will of God by living in love, their way of life was a testimony to the fact that they were so bound up in communion with God that for them to express God's love was natural. The impulse of Jesus to heal, to be with and preach to the common people, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously"—this was a spontaneous outgiving of love which was possible because Jesus again and again took himself into a desert place apart in order to pray. The love which St. Francis reflected grew out of a religious conversion, so that the youth who had reveled in his riches, his fine clothes, and proud companions grew into the man who went around in rags, rebuilt with his own hands broken-down chapels, and ministered constantly to the lepers who were too miserable for others to remember. Therefore, if we wish to grow in our understanding of Christian love, we must grow in our experience of the God of love. If our love does not proceed from God, then our constant repetition of the phrase, "way of love," will become merely an empty fetish.

#### NEED FOR POLITICAL REALISM IN PACIFISM

Secondly, some of us in Danbury began to recognize very clearly that we must develop some political realism in our pacifism. Too often the pacifist political program has been purely negative. Thus pacifists have been able to give countless reasons why they are opposed to war in general and this war in particular, why they are opposed to certain measures up for debate in Congress, but they have not been able to talk at all about alternatives which they can support. All they seemed to say was that war is a denial of the way of Jesus, which is a very obvious statement and is easy to make. But when we take upon ourselves the responsibility of criticizing political measures, we also add the responsibility of expounding certain political alternatives.

The trouble which arises here for many pacifists is that they recognize they are limiting a pure ethic when they become involved in political dispute. This, I think, is true and likewise unavoidable unless we are to retreat from the world of politics altogether, and to say that salvation lies simply in terms of each individual knowing God personally, and that this knowledge will naturally take care of differences of opinion. To take this kind of a position would be wholly unrealistic, and would overlook the necessity of dealing with problems of social injustice when they arise. A pacifist must have something to say about the struggle of the laboring man for a just wage, good working conditions, etc. He must have something to say about the rights of racial minority groups in the country, the preservation of civil liberties, the poor housing conditions, etc. But as soon as the pacifist resolves to do something about these problems, he is involved in a conflict with certain groups in the nation which want to preserve the status quo. Those of us in Danbury were in conflict with the administration of the prison over many issues during this last year: the issue of

Negro segregation, the issue of some democratic representation for the inmates in running the institution, the issue of occasional poor food, etc. We had to face the problems of how we could maintain our love and respect for the authorities on the one hand, and yet not submit to what amounted to injustice as far as we were concerned, on the other. The only way we could do this was to maintain an attitude of repentance before God at all times for our own sin involved, to keep an attitude of forgiveness toward the administration, and not to attempt to arouse the passions of others against individuals who take an opposing position, but rather to oppose the cause for which the individuals stood. This, I believe, is the attitude which pacifists must keep in the wider social struggle. We must constantly repent for our pride in thinking that any political alternative we may favor will be an adequate solution for a vexing social problem, but at the same time we must not equivocate in our political position. But rather than using the method of violence to achieve our end, we must practice non-violence.

This, then, is the answer which pacifists must have in the present crisis in which they live—a growth in knowing the God of love by a constant practicing of the presence of God, and a realism in politics which points toward creating a co-operative commonwealth with non-violence as the technique. At least this is the answer which some of us have after spending a portion of a year in a federal prison.



Democracy Saving the World

Drawn by Grover Page for *The Courier-Journal*, Louisville, Ky.

# Leaves from a Student Journal

Thoughts on Work and Play. In America, 1941, geared to the staccato tempo of production demanded from a benevolent arsenal of motley democracies, the activities we call work and the activities we call play are separated by a chasm stretching wider and deeper than ever. It takes more dollars to buy hours of work these days; the fifty cent pieces spin down the bar at Harry's New Yorker, skidding through pale puddles of flat soda and cheap whiskey. Black fingers fling themselves frantically against white ivory, and stabbing sound rips the cigarette smoke.

"Don't let yourself think, baby. God gave you a lot more than a brain! This is Saturday night. The great American Saturday night. Playtime of the arsenal of democracy; playtime of the greatest industrial nation in the world. Sure, you heard the President say it! You don't think on Saturday night. Save that for Monday morning!"

There is sadness here, human sadness. For work and play should not be the Saturday night and Monday morning of existence. Bombers may be built for Britain, and Ford cars for America, but there is no laughter, no love, no tears in work; and play is the illusion of eighty miles an hour on a four lane highway, gin in a frosted bottle, black serge caressing tight, stretched silk. No emotion in Monday morning; no intelligence in Saturday night. Is the American dream only a vision of refrigerators, kitchen sinks, dishwashers, bread slicers, cheap automobiles? Is it only mile long assembly lines, block square offices, sixty story skyscrapers and more things per square inch than any other country in a planet corseted with things? If this is the dream there is no happiness here, no human happiness. There is only dreaming, or dreamless waiting, for work and play have split far apart.

The hours from seven-thirty to ten-thirty in the evening are almost always the most pleasant part of my day. After the dinner dishes are stacked in the pantry and the kitchen linoleum restored to a polish in harmony with the dignity of its age, I go down with three other members of our co-operative house to work in the craft shop in the basement. We call what we do work, for things result. This evening Ed turned satiny lengths of white

pine into a record cabinet. Bach and Beethoven and Artie Shaw will no longer have to stand on their heads in the corner. Martha is patiently combing tangled cotton fibers until they lie side by side in one direction. These fibers will eventually become thread, and one day they will hang at our dining room windows. Anne is coiling moist red earth into a shallow bowl. She has use for a shallow bowl. This week I am finishing drawings for a loom. It must be built before the thread is spun.

We call what we do *work*, for we turn wood and clay and fibers into things we need for living. We work in an exciting little world of sounds and shapes and colors shifting like the patterns of a kaleidoscope. I know the smoothness of maple after the plane. I know the fine-grained tightness of pale green poplar and the splintery brittleness of redwood. I know how solder splutters against a hot iron, and the bite of a chisel against wood whirling on a lathe. Our work is very close to play.

When we are having dinner a girl in a blue hat with a red sweater passes our house. She works too. Longer hours now. Everyone is working longer hours during the emergency. If we work long enough now we can probably have a twenty hour week later on, maybe only ten. Perhaps machines will do all the work. Perhaps we'll only have to press a button. Then Saturday night can be every night. The girl in the blue hat with the feather can type fifty words a minute, and she can type them eight hours a day, five days a week, and time and a half for Saturday. When she was in high school she used to be proud of her typing speed. One year she won the county contest. She lived in a little town down state then. She knew that if she could type more than forty-five words a minute she could get a job in Chicago. A job meant a fur jacket, patent leather pumps with a bag to match, perfume in bottles with long glass stoppers, and a French doll with real eyelashes and purple silk ruffles to cover the pillow on her bed. A job meant freedom, and Saturday nights at the Chicago Theatre or the Aragon. She knows what a job is now. A job is a job. It's never too soon until Saturday night.

Is there a difference in the work I do from seven-thirty until ten-thirty and the work the girl in the blue hat does from eight until five? I do many things fairly well, but I cannot, perhaps, do anything as well as the girl can type. There are four people in our shop and I know them all. They are more than names to me. There are two hundred girls in the block square office downtown, and more every year, you know, more every year. It doesn't pay to be too friendly with the other girls; besides they don't like it in the office. We *know* what happens to the things we make; they fill our needs. We want them. What happens to the forms the girl in the blue hat types? It isn't her job to know. She knows fifty words a minute and a check on Friday, and then there's Saturday night.

Yes, I live from eight until five too. This is America 1941. This is America stretching itself and exploding its great breath. This is America remembering its dream and forgetting its dream, opening its eyes and its fists on a gray morning. I enjoy the work and play of our shop more than anything else I do, but the work and play of

(Continued on page 28)

November, 1941

edited by Almanac

Eleventh Month

**November 1st**—Ninth month in old Roman calendar, its name derived from the Latin numeral. Anglo-Saxons called the month "wint-monat" or wind month. It was also called "blot monath" because in November they killed the cattle for the winter. ● **All Saints' Day**. Instituted in 7th Century for all lesser saints who do not have special day set apart for them. ● In 1784 **Robert Morris** resigned as Superintendent of Finance because he felt it wrong to "increase our debts while the prospect of paying them diminished." An "emergency" followed. ● **Benvenuto Cellini** (1500-1571). His autobiography is still "tops." See for ideas on art and patronage—and quite a bit about life.

**November 2nd**—**All Souls' Day** or the commemoration of the Faithful Departed—9th Century. ● **World Temperance Sunday**. ● **Book Week** begins—"Forward with books." ● **Alexander Hamilton's** famous speech on freedom of the press. "The question before you," he said to the jury, "is the cause of liberty . . . the liberty of opposing arbitrary power by speaking and writing truth." ● **Daniel Boone** (1734-1820), greatest of all scouts and wilderness hunters. **Marie Antoinette** (1755-1798). History can wax eloquent about her.

**November 3rd**—**St. Hubert's Day**—Patron Saint of hunters. ● **Act of Supremacy** passed (1734). What was it? ● **James Renwick** (1818-1895), engineer and architect—eminent in both! Croton Aqueduct and St. Patrick's Cathedral in New York.

**November 4th**—**Election Day** (1st Tuesday after 1st Monday). ● **Feast of St. Charles Borromeo**—16th Century. Corrected abuses in convents and monasteries. Organized confraternity of Christian Doctrine—the origin of the Sunday school. ● **Will Rogers** (1879-1935). **Sara Judson** (1803-1845), missionary to Burma (see *Splendor of God*).

**November 5th**—**Guy Fawkes Day**—day when plot to blow up Houses of Parliament discovered (1605). Celebrated with bonfires and fire works. Effigies of Fawkes, high hat and a lantern in his hand, are carried about the streets. *Book of Common Prayer* contains prayer of thanksgiving for deliverance. ● **Hans Sachs** (1494-1516), shoemaker of Nuremberg. Why is he famous?

**November 6th**—**Ignace Jan Paderewski** (1860-1941), pianist, composer and patriot. Premier of Poland. ● **Colley Cibber** (1671-1757), an actor and dramatist who became poet laureate of England.

**November 7th**—**Bolshevists** under Lenin seized supreme power in Russia (1917). ● **Marie Curie** (1867-1934), co-discoverer with her husband, Pierre, of radium. Received Nobel Prize twice.

**November 8th**—**St. Claude's Day**—Patron Saint of sculptors. ● **Nathaniel Rothschild** (1840-1915), first of his race to be raised to the House of Lords.

**November 9th**—**Lord Mayor's Day**. Sworn into office in London. Lord Mayor's Show is great parade with much pageantry. ● **Robert Dale Owen** (1800-1877), founder of the New Harmony, Indiana, experiment. Also founded Nashola, Tennessee, a Negro settlement on "enlightened principles." Both failed. ● **Ivan Turgenev** (1818-1883), Russian poet and novelist. Name one! ● **American Education Week** begins.

**November 10th**—**Marine Corps Day**—Corps established 1775. ● **Martin Luther** (1485-1546). **William Hogarth** (1697-1764). **Oliver Goldsmith** (1728-1774). **Schiller** (1759-1805). ● **Mahomet or Mohammed** (570-632), founder of Islamism.

**November 11th**—The Armistice ending the First World War signed. Hostilities ceased at 11 A.M. ● **St. Martin's Day**—Apostle of the Gauls (316(?)—397-400). Patron Saint of husbandmen and beggars. (See *motive*, March, 1941, page 7.) ● **The Lord of the Harvest** celebration. Beginning of Indian Summer in England and France. ● **Maude Adams** (1872- ), American actress. ● **World Government Day**.

**November 12th**—Believe it or not—the **International Disarmament Conference** met on this day in Washington, 1921. Naval holiday and scrapping of ships among the proposals adopted. ● **Order of Fools** founded—1381. "Fools for charity."

**November 13th**—**St. Homobonus' Day**—Patron Saint for tailors. ● On this day in 1869 the first intercollegiate football game was played—Rutgers vs. Princeton. ● **Robert Louis Stevenson** (1850-1894). **St. Augustine of Hippo** (354-430), Father of the Church. *City of God*.

**November 14th**—**Young Men's Christian Association** organized (1861) to promote moral and religious welfare of soldiers and sailors. ● **Jacob Abbott** (1803-1879). One of the most prolific writers of his day—name some of his books.



**November 15th**—Mason and Dixon (yes, they are men with a line) arrived from England, 1763. ● **Lieutenant Pike** sighted a peak in Colorado, 1806. ● **Carnegie Tech** founded, 1900. ● **Pope Nicholas** (1397-1455), founder of Vatican library. ● **William Pitt** (1708-1778). ● **Gerhart Hauptman** (1862- ). Name one of his plays.

**November 16th**—Feast of **St. Edmund** (1175-1242). Taught at Oxford for the fun of it—gave his fees to charity. ● **China** presented her 10 principles of policy in Far East to **Disarmament Conference** (1921)—and we hang our heads in shame. There was a time when we might have helped China.

**November 17th**—Queen Elizabeth's Day in England. Her accession to the throne, 1558. ● **Seth Boyden** (1788-1870), one of the most remarkable inventors of all time. Name two. ● **Frederick Leyboldt** (1835-1884), one of the founders of the American Library Association and the *Literary Bulletin* which later became *Publishers' Weekly*.

**November 18th**—Susan B. Anthony and 15 other women prosecuted for voting in public election—1872! ● **Panama Canal** perpetually leased to U. S., 1903. ● **James Freeman** (1787-1835). Clergyman, refused ordination by Episcopal bishop and was ordained by his own congregation—the start of the Unitarian Church in America.

**November 19th**—Lincoln delivered the address at the battlefield at Gettysburg, 1863. ● **W. C. T. U.** organized, 1874. ● **William Ashley Sunday** (1862-1935), credited with more than 700,000 converts. ● **Albert Thorwaldsen** (1770-1884), Danish sculptor.

**November 20th**—Columbus noted in his journal under this date (1492) that Indians smoked! ● **Peregrine White** (1620-1704), first child born in New England (birth on the "Mayflower").

**November 21st**—Mayflower compact signed (1620). ● United States paid \$20,000,000 for **Philippines**. ● **Voltaire** (1694-1778). Went to college at ten. Wrote poetry at eleven. One of the great minds of the world. ● **Feast of the Presentation of the Blessed Virgin Mary**. At the age of three, she was presented at the temple for education.

**November 22nd**—**St. Cecelia's Day**. Patroness of church music and patron saint of musicians, organ builders, poets and singers. She is credited with inventing the organ and is repre-

sented seated at an organ surrounded by angels. Who wrote a famous ode to her day?—the concluding line, "She drew an angel down." ● **George Eliot** (1819-1880). What was her real name?

**November 23rd**—**St. Clement's Day**. Accompanied St. Paul on some of his missionary journeys and is called by Paul, "fellow-laborer." ● **Catherine Breshkovsky** (1844-1934)—"Little Grandmother of the Russian Revolution."

**November 24th**—**St. John of the Cross** (1542-1591), founder of the Institute of Barefooted Carmelites. ● **Benedict Spinoza** (1632-1677). ● **Lawrence Sterne** (1713-1768).

**November 25th**—**St. Catherine of Alexandria**. 3rd Century Patron Saint of students, teachers, philosophers, jurists, wheelrights and mechanics! She was to have been put to death on a wheel but an angel severed the rope and the wheels fell apart. Hence "St. Catherine's Wheel," a sign at inns and public houses. She advised Joan of Arc. ● **Lope de Vega** (1562-1635). Wrote over 2,000 plays!

**November 26th**—**William Cowper** (1731-1800)—"O for a closer walk with God." ● **Mary Walker** (1832-1919). Woman's rights—surgeon in Civil War and wore male attire by special authorization from Congress—Marlene Dietrich please note! ● **John Howard** (1607-1638).

**November 27th**—**Thanksgiving Day**—dates back to Pilgrim fathers. National holiday due to Sarah Hale, editor of *Godey's Lady's Book*, who wrote editorial on Nehemiah 8: 10 and sent it to Lincoln. (See October 3rd.)

**November 28th**—**William Blake** (1757-1827), poet and artist. ● **Louisa Alcott** (1832-1886)—and her father **Amos Bronson Alcott** (1799-1888), transcendentalist.

**November 29th**—Massacre of **Whitman** and his wife and seven other persons by the Indians in Oregon (1847). ● **Wendell Phillips** (1811-1884), anti-slavery orator.

**November 30th**—**St. Andrew's Day**—Patron Saint of fishermen, old maids and Scotland. He was first called of Christ and hastened to introduce to Christ his brother, Peter. ● **First Sunday in Advent**—the four weeks immediately preceding Christmas. The ecclesiastical or Christian year begins. Season of penance and devotion. ● **Samuel Clemens** (1835-1910). **John Bunyan** (1628-1688). **Jonathan Swift** (1667-1745).

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the shop belong to the evening, to a remembered past and perhaps, too, to a better future.

In America 1941 work is desperate, and play is pathetic. Costs more to live these days, taxes going up, 'most everything's higher. Wages never go up fast as living but a job's a job. There's a red and green juke box on every corner down on South State Street, and the Salvation Army in the gutter.

"Beer or religion, it's all the same, brother. You work hard all week long and wake up on Sunday with a hang-over. What the —, this is the greatest country in the world, ain't it?"

It is a great country, with the greatest reservoir of energy in the world. America has men and machines and materials to build any kind of world. I would like to see not the machines, nor the things the machines can make at the center of this world; there I would like to see the men, men living, men active. There at the center I would like to see men at work and play, and I would like the play to have something of work in it, and the work something of play. I would like the play to be full of reality, surrounded with meaning, active and participative. I would like the work to be joyful and creative, producing things for a human pattern of living. With wanting and doing united, happiness would be possible.

Now I must live from eight until five; but I also live for three hours after the dishes are dried in the evening. Perhaps the joy and completeness of that living will shape my new America.

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**Thoughts on War and Peace.** In his book, *Ends And Means*, Aldous Huxley inquires into the nature of man's striving. What kind of life do we want to lead? What is the goal of human society? Most of us would agree on our ends. We do want a free and just world for all men. We are yearning toward the kingdom of heaven on earth. Many of us would disagree as to the means through which we may and must achieve these ends.

If we compare our goal and the world revealed by this evening's copy of the *Chicago Daily News*, it seems obvious that man has not yet discovered completely workable economic, political, or sexual methods to Utopia. We would like to think that Christianity is working now. There is little evidence of this wish in the larger social scene. I have searched my limited world of experience for a dynamic force reaching toward peace and brotherhood, a ferment beneath the calloused surface of a social body grown insensitive to pain, and within a sick social mind now comprehending no alternative to the increased destruction of the treasures it has inherited from the labor of the past and the young minds and bodies which must build its future. A dynamic force does exist—in the energized faith of little groups of Christian pacifists. It may or may not be socially effective.

Any effective group seeking to shape a new and better world out of the ruin of 1941 must be a revolutionary group. The world is being forced by violence into large scale social reform. We can expect no sudden chame-

leon-like change from means which are coercive and violent to ends marked by co-operation and love. Life is a continuum of activity; there is no real dualism between ends and means. Revolutionary techniques to be successful must renounce all methods incompatible with the goal of revolutionary direction. Successful revolution eventually must become human evolution. Christian pacifism must become both a revolutionary and an evolutionary technique.

Religion alone is not enough. Religious minds must become, seek union with, the minds of scientists and artists. These minds are the great forces which build a human culture. They are all creative. They all seek reality and truth. Peaceful order will only be possible when they move together in assuming social responsibility for the use of the products of their labor. These minds can only survive through the use of non-violent techniques. They must renounce war or destroy themselves with their labors. The great evil of war is its destruction of human sensitivity, and the creative mind is best characterized by its sensitivity.

The religion which will shape a good tomorrow must be an intellectually respectable religion. It must have a structural relationship to reality. It must be founded in knowledge, not superstition. It must seek to liberate, not enslave. It must be valued living for humans understanding their humanness. It must be demonstrably practical. It must proceed toward the reality perceived by the artist, the mystic, and the scientist. Only that of the Christian ethic which can meet these conditions will survive. The foundations of the church are today shaking, but Christian pacifism is stronger than ever. In that strength, that faith, is my hope for the future.



Students at the Idaho Club, University of Idaho, cut down on board and room expense by doing all the work except cooking  
Cut courtesy *The Classmate*

# New Ways to Work Your

## Way

*vocations*  
*randall hamrick*

**Driving School**—Offer to teach people to drive. A few well-placed advertisements will reward you with several calls. The professional price for twelve lessons is twenty-five dollars.

**Pre-moving Service**—You can make money by offering to do the crating, labelling, and packing of furniture before the professional movers arrive. This task is a nightmare to the housewife and the mover. It's an in-between service that nobody seems to want to do.

**Rug-hooking Designs**—A roll of burlap, an art crayon and some imagination will put you in the rug-pattern business. Department stores will provide a good market. There is a premium for originality of design. Drawings of the school buildings or campus scenes will be salable in the college community.

**Photo Transfers**—Any large photographic supply house will supply you with stripping paper which will enable you to transfer photographs to glass, wood, celluloid, plastics, cloth or metal. Book-ends with photographs on them will make very salable novelties.

**Book-match Novelties**—Sensitized cardboard may be secured that will enable you to develop pictures on book-match covers. These may be sold as souvenirs of the campus, as advertisements of school events, as novelties for parties, or for commercial advertising.

**Odd Job Painting**—Buy your own paint and equipment. All homeowners will have a mail box, some porch furniture, or even the kitchen furniture to be painted. A few students have made as much as fifty dollars profit on a gallon of paint!

**Book Restoring**—Cover old books with cellophane. Some of the newer types of cellophane will adhere to a book when pressed firmly, giving it a clean and inviting look. Rental librarians and second hand book dealers will welcome this service. Many fellow students will want to preserve their textbooks in this manner. One student made five dollars a day covering books for five cents each. Frankly, it's worth ten.

**Plywood Photo Albums**—A stylus, a few pieces of plywood, some leather strips are all you need to become a photo-

graph album maker. Production costs are low and the demand for distinctive photo albums around college is high.

**Insect Inspector**—Biology majors are able to secure contracts to keep gardens and estates insect free. Remember that you are paid for what you know. The rates can therefore be higher than the aggregate hourly work rate.

**Remembering**—One enterprising student has developed a "reminder service." He collects lists of dates that his clients want to remember. A few days before each, he sends a postal reminder to the client. At ten cents a date, he makes sixty dollars a month. Not bad!

**Bookmobile Library**—An old truck and a supply of books are all the essentials you need to start a bookmobile rental library. This type of project has been most successful in rural sections. More than one hundred counties are now being served by bookmobiles. Besides being profitable, this constitutes a valuable community service.

**Selling Skeletons**—One West Virginia girl medical student took the lacerated cadavers discarded by the medical school to her home in the country and buried them until the flesh deteriorated. The skeletons were then re-assembled and sold. A good skeleton is worth one hundred dollars. (If you try this, don't forget where you planted some of your "friends." That is the most highly recommended way to start a murder mystery—next to the real thing!)

**Wiping-rag Rental Service**—Salvaged rags are sorted, cleaned, rented out, called for and laundered, redelivered to service stations, garages, publishing plants, and industrial plants. It cuts their expenses and it might pay for yours.

**Rabbit Raising**—An old standby, but with a new reason for being. Rabbit fur is used in the manufacture of felt for hats. Europe supplied most of this fur. The hat industry is now frantic for a new supply of rabbit and hare fur.

**Prospect Lists**—Commercial firms, insurance companies, and advertising agencies will pay for good prospect lists. One student followed the garbage truck around, noting the address of persons needing new cans. He then visited his

prospects and sold a number of them a new can. This inspired another student to follow the ice truck around, making a list of the people who should buy electric refrigerators. He sold these names for twenty-five cents apiece.

**Photographic Vignettes**—Pictures of children may be enlarged, pasted on plywood cut-outs, mounted on a base, and sold for seventy-five cents apiece. One girl made clothes patterns for these cut-outs and sold them as "personalized" paper dolls.

[Editor's Note: For a complete list of more than four hundred old ways to work your way through college, see *How to Make Good in College*, by Randall B. Hamrick, chapter ten, "Financial Aids," in your school library.

This Department will be glad to publish any novel ways that students have found to solve the age-old problem of college costs. Send us your experiences.]

## Put Your Ideas to Work

"A fortune will go to any man who discovers a cheap method of producing aluminum," said an Oberlin chemistry professor to his class a half-century ago. One of his students, 22-year-old Charles Hall, went to work in his woodshed laboratory. After months of fruitless experimenting he got a new idea—electrolysis. He had discovered a cheap method for the refining of the most useful and abundant metal in the earth's crust. His labors made him a job provider for 30,000 men, and made possible the development of forty major industries.

In *Half a Dozen Ways to Get Rich*, Dr. W. D. Coolidge (Director of Research in General Electric Laboratories) calls for somebody to outwit the barnacle. This minute marine organism is still costing the United States millions of dollars a year by forming on ship bottoms and sea defenses.

Chemistry students with a flair for photography should be challenged by the demand by newspapers for an invention that will make engravings more quickly.

And nobody has yet found an economical method for obtaining good paper prints of color photographs.

Exciting possibilities for the use of the cathode ray are yet to be discovered by some budding physicist.

And new ideas are not limited to the men. Eight women have just been granted patents, and for things that make you wonder why you didn't think of them yourself. One is a container the size of a fountain pen that contains tooth brush, tooth powder, and dental floss. Another is a handy beauty kit, with built-in mirror, that can be fastened on one arm, leaving both hands free for beauty operations.

But don't spend your time trying to breed a bee that won't sting. It's just been done, and they call the bee—you've guessed it—Ferdinand!

## Books on Vocations

**THE RIGHT JOB FOR YOU AND HOW TO GET IT.** By Esther Eberstadt Brooke. New York: Noble and Noble. 1941. 294 pages, appendix. \$1.90.

Nearly 10,000 individuals, firms and corporations from coast to coast have come to rely upon Mrs. E. E. Brooke and her employment agency in New York City for their personnel needs. Job placements averaging 2,500 per year for the past sixteen years constitute the amazing record of the author of *The Right Job for You*.

This book is divided roughly into three parts. It helps you to analyze yourself; it tells you how to analyze the jobs; it serves as a personal guide in applying for, and securing, a position.

You will learn how to:

- make the most of your appearance
- rate your personality
- test your knowledge and intelligence
- determine your interests and talents
- test your temperament
- choose the right job
- write for a job—13 things to do
- test your letter of application—20 ways
- prepare for an interview—15 pointers
- keep the job after you get it
- use "pull"—20 pointers
- write a classified ad—10 pointers
- when not to see people about a job

These, as well as hundreds of other questions, are answered by this helpful new book.

**SIX WAYS TO GET A JOB.** By Paul W. Boynton. New York: Harper. 1940. 145 pages. \$1.50.

Paul W. Boynton has for a number of years been employment supervisor for Socony-Vacuum Oil Company. Twenty years of interviewing job-hunters has convinced the author that the chief reason why many people fail to secure jobs is that they don't know how to sell their services.

This book is a practical guide for planning the job campaign. The six ways of getting a job are:

1. Placement bureau of college or high school
2. Friends and relatives
3. Commercial agencies
4. Personal solicitation
5. Letters of application
6. Commercial advertising

The book is most valuable to the prospective job-hunter in its presentation of the *employer's viewpoint*.

The practical hints concerning job-hunting techniques are good, and the illustrations are well chosen. Most of the material is not new or unique, but that may be its merit.

## Personal Management

**M**AY we assume that you are reading this page because you are convinced that good health is essential? If you are not certain, suppose you start a laboratory project aimed at finding out for yourself how much difference it seems to make, if any.

You might set aside a page or two in your notebook or carry a few cards on which to make notes. Then watch the people with whom you come in contact, both young and older, to find out how much difference their health seems to make, or seems to you to make, in (a) their ability to earn a living satisfactorily and (b) the happiness or satisfaction they have in *living*. What do they say about themselves? About their work? About the people with whom they live or work? What does their tone of voice indicate? How do their faces look when they are not conscious of being observed? How do the people about them like living or working with them? Try to figure out what are the reasons for the reactions manifested.

Observe yourself and make note of the reasons or excuses you give which relate to health. How much difference does how you feel make in your estimate of the quality of work which your associates do? How much difference does it make in the quality of work which you do? How much difference does it make in the joy with which you, or your associates, work or play? How much difference does it make in the quality of contacts with other people? Is it just as well to feel "all right" or "pretty good, thank you" as very much *all right*?

Although we can't go into any detail this time as to why each of these things I shall mention is important and to what degree it is important, maybe it would be well to indicate of what good health is made.

One of the first things of which people think nowadays is food; and there is good reason for putting this item near the top of the list. (Perhaps you know that a very high proportion of the many defects found when large numbers of young people are examined medically is due to poor nutrition. Another interesting point

is that these defects are by no means confined to the poor.)

Rest has much less popular appeal with both young and old, but is an item to which many physicians attach great importance.

Something which is not thought of often, but an item of some importance which may logically follow here is the ability to do one's work in such a way that it causes a minimum of fatigue. This idea includes also a sufficient understanding of other people to sense how they feel and what will be the easiest and best way to get on with them. A good knowledge of oneself helps too.

Exercise is used, abused, or neglected as much as any factor of importance to one's health. Some follow the practice of the man who says that when he is tempted to any kind of activity he goes to bed until he feels differently; some are disciples of the one who hikes miles weekly with eyes for the mileage tape only; while some do nothing until vacation time when they attempt to scale mountains. Plenty of activity is important, though just what the doctor means by the admonition to "get plenty of exercise" must be left for discussion in the future.

Mention should be made also of the avoidance or prevention of all diseases which can be avoided or prevented, for all illness tends to lessen the health of the tissues, sometimes for a very long period.

Some of you may say that these considerations are all very well for the young person of comfortable income, but what of the one who must go to college or otherwise live on little?

In the first place, assume that a medical adviser, even though consulted infrequently, is essential. You know, when you stop to think of it, the fact that physicians can diagnose and treat reasonably well only after years of study would tend to indicate that you, your neighbors and friends may not do it very well. As to columns such as these, at the very best they can give you only general health information. Diagnosis or treatment of individual cases is utterly impossible through such a medium. (This

# Renascence at Easter

Amy Goodhue Loomis

point, or any other, may be enlarged upon by request.)

In choosing a physician a number of points should be taken under consideration. The first may be as to whether you can afford a private physician, or whether a part-pay clinic is more in keeping with your income. Almost all medium- and large-sized cities have some of the latter available. If a physician is to be chosen, it is often wise to become acquainted with those in your neighborhood while in good health in order to know whom you wish to call when the need arises. Aside from the fact of good school and hospital training, relationships may be more happy if one hunts around for a physician in whom he can feel personal confidence. This is a question of personality rather than professional qualification, which may make considerable difference in the conscientiousness and zest with which the patient co-operates with his physician.

There are some people who like the system attributed to the Chinese people, whereby the physician is employed to keep the patient well. Some physicians also prefer this arrangement. In such a relationship, the patient may feel more responsibility for continuously living in such a way that he is most likely to be thoroughly well.

Food is probably the next most important item which requires much planning by those of low income, though it must be remembered that a diet cannot be judged by its cost. There are some very expensive items which are less valuable dietetically than many quite inexpensive ones. In making your budget, try to find out what foods are most valuable, how to buy them without undue cost, and how to prepare them to make them the most attractive possible. Those who must economize should take care lest the cost of doctor bills and vitamin preparations more than obliterates their savings.

Sufficient concern about health for one to become informed and to use ingenuity in management is probably the most important element necessary to getting what one needs and wants.

•  
*"The problem of the world is inevitably the problem of each person in it, and the place to start improving is in each person. . . ."*

*"My theory is that potentially every person in the world is the sum of the best in all things, which is a very great deal. And this sum is not by any means inaccessible. The natural equipment of every person is generally complete. It is simply that this equipment is never exercised, developed and used.*

*" . . . for the Kingdom of Heaven is within you."—William Saroyan, "How to See," Theatre Arts, March, 1941.*

November, 1941

WHEN, in 1940, the Senior Drama Guild of the Fountain Street Baptist Church of Grand Rapids, Michigan, presented a modernized adaptation of the ancient Easter Mystery, *Quem Quaeritis?* as part of its second annual Fine Arts Festival, it was assumed that the drama was more of a liturgical curiosity than a contemporary possibility. But the effect upon the congregation that witnessed the moving spectacle proved so profound that a determination was inspired to try it out in its rightful place.

Thus it was that on Easter Day in 1941 a shortened version of this stirring drama was included in the regular morning worship service of the church. And thus it was that what promises to be a Fountain Street tradition was born.

Drama productions in the auditorium of the Fountain Street Baptist Church building make very special demands upon players, director, and congregation. In the first place, the scale of the building is almost overwhelming to inexperienced actors. The arch over the rostrum, for instance, is 72 feet high and 42 feet wide. Twelve windows of painted glass, famous throughout the country, shed a challenging shower of color over the muted stonework of the auditorium and pitch the color-key of costumes correspondingly high. The five broad white stone steps leading up to the communion table and spreading the full width of the rostrum suggest endless variations of the pattern of movement. And in the vaulted choir-gallery, a four-manual Skinner organ tempts the director into equally varied uses of music as an integral part of any drama to be presented.

Such wealth of physical equipment is not always an unmixed blessing. It sets a standard of achievement not easy to accomplish with non-professional players. But in the case of the recently revived *Quem Quaeritis?* the challenge was met with some degree of satisfaction.

First of all, the material itself was literary and appropriate to the occasion, having been introduced as a trope following the Mass in the 10th Century. The naivete of the original Latin text has not been lost in the Anglo-Saxon trans-

lations, and even in the version which we chose, used traditionally in Dublin Cathedral as late as the 12th Century, the verse-form and diction is plaintive and poignant. The simple and direct story of the three Marias at the tomb of Jesus, and the subsequent vision of Mary Magdalen in the garden is told with a minimum of theological interpolation but with all the quaintness of primitive detail.

Having selected the play, our next problem was to discover a suitable style of presentation. Since the drama was to be included in a regular church service, the time element also entered into this concept. It was decided to attempt to catch in the movement and acting of the participants the same mood of childlike simplicity which marked the story, and which was used with such telling effect in the figures in the windows. This elimination of realism aided greatly in cutting the playing time, as no unessentials remained. The story with its thrilling message was permitted to shine out in its intrinsic beauty like a single rare stone on dark velvet.

The director soon discovered that her greatest aid in accomplishing this desired



result would be found in the methods and techniques of the modern dance. She was happy in being able to call upon the services of a trained dancer as her assistant, and together they were able to work out a series of "designs in space" which in actual performance took on an impersonal and ritualistic dignity.

It was this same assistant who solved the costume problem by suggesting the use of fabrikoid, a suggestion that succeeded perfectly in translating the stiff folds of the draperies of the window figures. Scarlet, royal blue, and a clear yellow-green were used to typify the qualities of the three Maries; and stiff cloaks and coifs added to their dignity. Only in the case of the Magdalen did we concede a romantic detail, in the use of her unbound dark hair as part of the design. The two guardian angels were robed in gold, with golden halos.

As is our custom, no stage setting was used. The palms and lilies of Easter Day were sufficient ornament to the simple furnishings of the rostrum. The angels sat on guard in the great carved chairs which are part of the regular furniture of the platform, and Mary Magdalen, entering the tomb, merely retired briefly behind the flowers which formed a screen behind the communion table. Golden boxes for the spikenard and perfumes which the women carried to the tomb, and a simple white robe suggesting the graveclothes were our only properties. A clear white spotlight from "off-stage" was used at the climax of the drama; but on the rostrum candle-light was ample, as a fortuitous April sun sent streamers of color through the windows.

The perfect sympathy between the drama and music departments of the church was again evidenced, making possible simple but effective moments of soaring emotion. "The strife is o'er . . .," set to the ancient tune by Palestrina, provided the softly played background of music for the "planctus" or complaint of the three Maries as they moved down the aisle; and the traditional "Alleluia!" was sung whenever the language of the drama suggested a response. Following the glorious poem of praise with which the play concludes, the entire vested choir sang the "Alleluia!" from Beethoven's *The Mount of Olives*.

The entire drama, including the Beethoven "Alleluia!" took less than fifteen minutes, very little more time than the reading of the New Testament lesson and the singing of a short anthem for which it was substituted. But those fifteen minutes were vibrant with an emotion which still brings a curiously rapt look to faces whenever the play is remembered.

It has been amusing to the director to listen for the various euphuisms for "drama" used by a congratulatory con-

gregation. "How beautiful that little Easter . . . exercise . . . was!" or "I can't tell you how much we were impressed by that lovely . . . thing . . . you gave us on Easter morning!" But it is a grim amusement. Why, if an art form is capable of stirring a congregation to its corporate marrow, if it can make the supreme pages of the Bible vivid and personally meaningful—*why* should it be mentioned in hushed and

apologetic tones? If the drama belongs in the service of religion (and the writer believes, profoundly, that it does), it belongs in the most impressive places and moments of religious celebration, not in the basement! We are happy that, given the opportunity to prove this point, the Senior Drama Guild of the Fountain Street Church has met the challenge and established a new tradition in at least one modern Protestant church.

## Some Current Films

**Aloma of the South Seas** (Par.). Gorgeous jungle flowers and ferns and pools; South Sea islanders in gay sarongs; a sentimental tale about a chief's son returning from Harvard to find romance (Hollywood style) at home; volcanoes in eruption and mountain peaks crashing about—all as artificial as the acting, which is saying a lot. *Sexy, extravagant.* Jon Hall, Dorothy Lamour, Lynn Overman.

**Bad Men of Missouri** (War.) and **Belle Starr** (Fox) both spend a couple of violent hours trying to convince us that certain notorious outlaws of the Post-Civil War period were not meanies at all—just honest Confederates forced into righteous banditry because of abuses at the hands of nasty "yankees." The facts have been badly glamorized and distorted; and the acting and direction do *nothing* to make the change believable. (1) Arthur Kennedy, Dennis Morgan, Wayne Morris; (2) Dana Andrews, Randolph Scott, Gene Tierney.

**Father Takes a Wife** (RKO), while son and the son's wife quietly disapprove of such goings-on. There is some deft comedy in the scenes in which the usual situation (daughter running home to mother, etc.) is reversed. *Light, frivolous, fun.* John Howard, Adolphe Menjou, Florence Rice, Gloria Swanson.

Don't let the fact that **A Girl Must Live** (British film) is directed by Carol Reed fool you! For it has nothing of the finesse and splendid detail of his **Night Train** or **The Stars Look Down**, being a dull thing about three gold-digging London chorus girls. *Disappointing.* Margaret Lockwood.

**Highway West** (War.) works out just like all the other gangster films you've seen the past decade or so, but a reason for seeing it is the quite convincing performances that shine occasionally through the routine plot. *Better than many of the type.* Arthur Kennedy, Brenda Marshall.

**The Little Foxes** (RKO) is a joy from start to finish. Its story of ruthless ambition and greed as exemplified in a family of the past generation is a telling one; direction and acting have combined to make the truth it portrays vivid and impressive. *An outstanding performance all around.* Bette Davis, Herbert Marshall.

**Major Barbara** (U. A.; made in England) is an almost line-by-line screening of Bernard Shaw's famous play, which sets forth his ideas on material and spiritual values as they apply to the possession and use of money. (The famous playwright gave the screening his assistance and blessing, and speaks a foreword in which he thanks us for our destroyers and promises England will use them to help put down modern slavery in Europe.) Those ideas come out in the story of a Salvation Army worker who is disillusioned when the Army accepts money from distillers and munitions makers, but who finally decides to take things as she finds them and work for improvement of the lot of mankind wherever she can

without worrying about underlying philosophies. There is also the suggestion that no one should be expected to be concerned about his soul unless his bodily needs are cared for. It's rather a compromising creed, and you feel no elation over the solution—but that's not the fault of the performance on the screen. It's as brilliant a cast as has graced any film in many a day. Ordinarily, when a movie proceeds entirely by dialogue, it becomes dull; the fact that here this method keeps you constantly interested and concerned is due mainly to the *superb work of that cast.* Rex Harrison, Wendy Hiller, Robert Morley, Robert Newton, Sybil Thorndyke, Emyln Williams.

**Sun Valley Serenade** (Fox) does delightfully what it sets forth to do—make a tuneful, graceful picture against the splendors of winter sports. There is a sort of ballet on skis, and another on skates—and a pleasant story to hold the thing together. *The perfect tonic.* Joan Davis, Sonja Henie, John Payne, Glen Miller's orchestra.

**Tanks a Million** (U. A.) relates what happens when a draftee who knows the manual of arms by heart arrives in camp. The only thing to be done is to make him a sergeant on the first day—but thereafter even the stilted colonel balks when he discovers what absolute adherence to the army rules can mean. This Hal Roach comedy proceeds as farce should—and the result, with its deft satire on army discipline, is heartily *fun.* James Gleason, William Tracy, Joe Sawyer.

**Three Cockeyed Sailors** (British-made) is a crazy farce about three British sailors who climb aboard a German battleship by mistake, take it over after a fantastic series of escapades, and sail it home as a prize. It is entirely illogical and entirely *fun*—without in the least being bitter propaganda.

**Week-end in Havana** (Fox) is another elaborate "musical," more like a huge travel poster than anything else. The story isn't much, and the direction limps quite badly; it is all very glamorous and seductive and all the other things Havana is supposed to be in the eyes of American travelers. When all is over, what you recall of the film is mostly the settings in their brilliant technicolor—and they *were* nice. *Gorgeous but phony.* Alice Faye, John Payne, Cesar Romero.

**When Ladies Meet** (MGM) is carefully made—slickly, even. It explores what might happen when two women who should be enemies (here, a publisher's wife and the authoress with whom he fancies himself sharing a "noble" love) meet and discover that they respect each other deeply. It is all very talkative, very witty—which was all right when it was a stage play. But a movie is supposed to *move*, which requires something more. *Sophisticated, dialogue-filled.* Joan Crawford, Greer Garson, Herbert Marshall, Robert Taylor.

## Now the Public Is Warned

IN last March's *motive*, this page talked about how war had come to the movies, obliterating, particularly in the newsreels, practically all mention of anything else; about what happened in World War I, when the screen became the No. 1 recruiting agency of the nation; about how military representatives were already in Hollywood, guiding the studios on "angles" to be treated and passing on the finished product.

Now, for the past month, others have been talking about this phenomenon, too. All because of the investigation being carried on in Washington into "war propaganda" in movies. Wide publicity was guaranteed at the outset by the producers' appointment of Wendell Willkie to help them deny that their pictures have contained harmful propaganda. They are wondering now, reports *Variety*, whether this was a wise move; otherwise, the investigation might have been buried on the inside pages. This is evidently one time the movies would prefer to stay out of the headlines.

The publicity, however, seems to us to be just what these war-theme movies need. And this is why the investigation is being worth while—even if no concrete action results. For if people begin to recognize the great quantities of war material as propaganda for a certain course of action, they will be more able to take it in their stride.

The producers have vehemently denied their intent to propagandize for war, have cried out that "free speech" is being interfered with, and spent much time proclaiming their intense "patriotism"; President Roosevelt, even, has felt it necessary to deny that the government has prevailed upon the movies to produce material encouraging war. All of which is merely technical argument which does not treat the main issue at all—the fact that there is a plethora of military matter in almost any movie program you chance upon these days. The evidence is there for anyone who wishes to look for it. After he has viewed a typical screen program for a period of time, he will note that:

1. The newsreels will likely be given

over entirely to "defense" and war material. (*A recent seventy-minute program in a newsreel theatre gave six minutes to items of general interest, four to sports, seven to a cartoon, fifty-three to war and defense.*)

2. The subjects treated in the newsreels will likely bear out a given theme. (*Recently, the admirableness of British character and the desirability of intervention.*)

3. There will be no evidence that any contrary opinion exists. (*Newsreel photographers have been advised that it would be "unpatriotic" to show any portion of the defense program in an unfavorable light.*)

4. There will likely be one or more "defense shorts" (or an "International Forum" of confirmed interventionists supporting each other, or a "March of Time" crying in doleful tones of the tragedy of our inaction or showing new spheres waiting for us to step in and take part.)

5. The feature film is likely to be a bitter anti-nazi melodrama or a comedy showing training life as one round of fun or a heroic epic praising some branch of the armed services. (*In features on altogether different themes, too, a sly poke at "isolationists" or a naive plug for Winston Churchill or Britain is likely to be inserted.*)

6. There will be no hint of the horror or reality of actual war, and no suggestion that a better way might exist. (*A recent film production was criticized for showing "too many dead soldiers—what poor taste to show that to boys soon to be drafted!"*)

Newspaper cartoons which picture the senators who secured the investigation as complaining because Hitler isn't shown as a nice boy are missing the point entirely. No one wants pro-nazi films. But there are still two opinions in the land about our going to war, and only one is being noted on the screen. What then of the producers' cry that free speech is being denied to them by the intent of the investigation?

All during the past year, the movie

trade press has reported conferences between government representatives and army and navy men to expedite Hollywood's production of films to further the defense program. And well any government realizes that in this day no nation can take the road to war without the support of the films to help spread its program to the millions who view them weekly. It is because there are signs that the alliance is nearing completion, with the "fascism" such an alliance represents, that many people have felt something should be done—not, as the producers are complaining, because a group of senators see here a chance to indulge their "provincial racial prejudice and native hatred of big business." As to the "patriotism" involved, going to war may be the producers' and others' conception of the highest patriotism; if so, no one can deny them the right to call themselves patriotic. Still others, however, feel that you can be patriotic and yet not favor your country's immediate entry into the conflict.

It is not likely that any definite action will come out of the hearings. But they will have served a valuable purpose if they awaken the average person to what is happening to the screens of the nation—and, through them, to the millions of persons who face them weekly. It is a live question; you can gather material for its discussion in every theatre in every newspaper, in every group. It is the focus, too, for dozens of other problems having to do with our rights and responsibilities as members of a thinking democracy.

### Worth Sending For

Four issues of *The News Letter*, the stimulating publication edited by Edgar Dale of the Ohio State University Bureau of Educational Research, have been combined and reprinted in a pamphlet titled *Aids to Democracy: Radio, Movies and Press*. The pamphlet is priced at 25 cents and can be ordered from the Publications Office, Ohio State University, Columbus, Ohio.

Included in the reprint are the February *News Letter*, giving a list of free and inexpensive teaching aids; the March one on "Toward an Enlightened Patriotism"; the April issue entitled "Our Common Needs"; and the May number, "Not by Arms Alone."

## 820 on Your Dial

**B**ELIEVE it or not, there are sixty thousand students getting a college education in Ohio without leaving the office, the factory, the homestead, or the old armchair. They aren't getting degrees, but they are getting college educations . . . through the facilities of Ohio State University's progressive radio station, WOSU.

Those students who are serious about getting an education and yet are not fortunate enough to be able to go to college, enroll in the WOSU RADIO JUNIOR COLLEGE which offers complete courses without credit on the college level. Printed study supplements are sent to those who enroll, and examinations are conducted both by air and by mail and returned by the student for evaluation. It is a great service on the part of a great University, and a magnificent opportunity for those eager to learn. But the Radio Junior College is only ONE phase of the work WOSU is doing for the residents of Ohio in extending the services of the University to the entire State.

There is the OHIO SCHOOL OF THE AIR, conducted daily as a supplement for elementary school education. There are frequent lectures by authorities in various fields on the University faculty. There are informal talks and interviews with every well-known personage that comes to the campus. There is the Extension Department of the State Agricultural School which utilizes radio as a means of contacting all Ohio farmers. There is a WORLD FAMOUS MUSIC program

conducted by Alfred Vivian, dean emeritus of agriculture, whose library of records of master music includes everything in great music ever recorded. Dean Vivian's collection could be played for two hours daily for a number of years without any repetition. There are countless services WOSU renders the residents of the state of Ohio by devoting all of its air time to the education and enlightenment of its listeners.

WOSU was built by the University and began operations in 1922 licensed with the call letters WEAO, but had for a decade earlier been operating a "wireless station." WEAO had begun service to the public in 1913 when called upon to aid in the flood emergency. Its facilities were used during the World War. In 1932, after ten years of licensed broadcasting, the call letters were changed to WOSU to identify it more readily with the University. This past summer, WOSU made another great step in the building of a new transmitter which boosted its power from 1000 to 5000 watts and increased its hours on the air from 34 to 63 each week, with broadcasts daily except Sunday from 9:00 in the morning until 7:30 at night.

Programs emanating from WOSU are of every type and variety conceivable. Remote broadcast connections are established in all of the principal campus buildings and carry music, dramatics, sports, interviews and laboratory demonstrations.

Quite aside from the services the station renders the state educationally,

WOSU serves a very real function in providing a laboratory and training ground for advanced students interested in radio as a profession. While the station is not student operated in any way, yet it does afford an opportunity for students to work in production, announcing, script, music, news commentary and all other phases of radio programming and production. A celebrated WOSU "graduate" who made the most of the facilities of the campus station to get a start in radio, is MARGARET SPEAKS, well-known radio and concert artist now heard on the VOICE OF FIRESTONE program.

The University itself offers some fifteen courses in radio. The department of music offers a course for non-music majors who are interested in knowing music as it pertains to the radio field only. The College of Commerce offers a course in radio advertising. The Engineering College offers two courses, including radio station management. The College of Education has in its curriculum two courses on the use of radio in the classroom. The Journalism School conducts a course in news commentary for radio, and of course the speech department offers many radio courses, including radio drama.

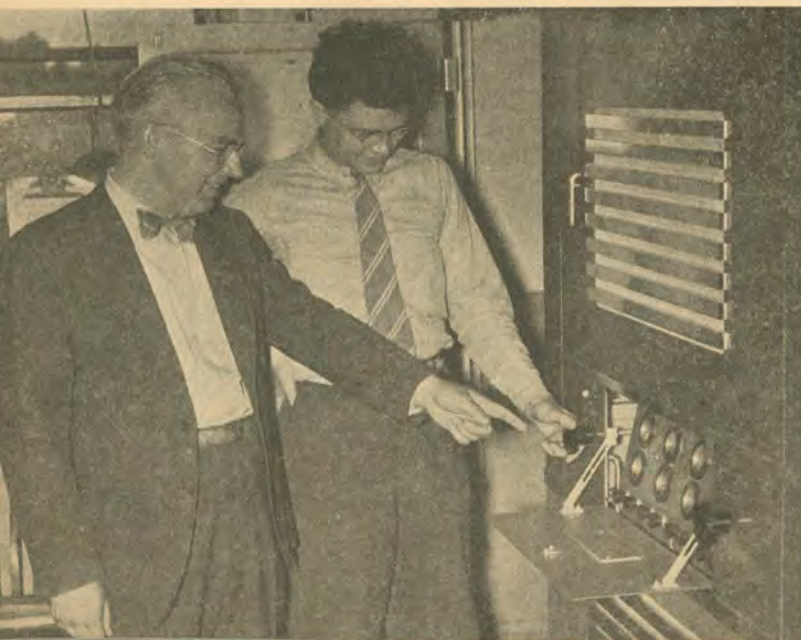
Any student of the University is eligible to participate in the activities of WOSU, provided he has the necessary qualifications for work in radio. Each of the three departments of the station, Program, Production and Engineering, has a position for a part-time student on the staff. Those students are given experience that is invaluable and frequently they are placed in fine positions in the commercial radio field.

WOSU, a radio station devoted to the education of the people of Ohio, with no paid talent and no commercials, serves well in a vital function and merits for all within its range a setting of 820 on your dial.

ONE HUNDRED NON-ROYALTY RADIO PLAYS. Compiled by William Kozlenko. New York: Greenberg. 1941. 683 pp. \$4.25.

Robert Higgy, Director of WOSU, and Andrew Hammerschmidt, technical adviser, inspect new transmitter. Photo courtesy WOSU

Sherman H. Dryer, radio director of the University of Chicago, says in his introduction to this anthology, "These plays are yours to be used, studied, acted. They are opportunities for you and your friends or classmates to learn something about radio—by doing radio." Groups interested in securing tested radio play scripts for study or production should find this collection the answer to their prayers.





## Wanted . . . An Audience



television control panel—heart of all television programs. Through the window in front of them, these people look into the studio

FOR a while not so many months ago, television production at Columbia's WCBW was like writing in invisible ink. All of the facilities of the New York studios were operating full tilt . . . and yet no pictures were being received anywhere. A staff of ninety people went about their jobs, actors were hired, commentators illustrated the news with world maps, dancers and singers went through their routines which were picked up by the cameras, edited by the director, released to the ether . . . and that was the end of that. On the surface of things it might seem a little silly to produce fifteen hours of programming a week that no one ever saw.

The situation was this. . . . With the commercialization of television on July 1 by authority of the Federal Communications Commission, certain standards were set up for the medium which included a 525 line scanning system, the exclusive use of Frequency Modulation for sound, and a minimum of fifteen hours of programming per week in order to retain a station license. These standards of course necessitated many changes in the technical set-ups of operating stations and those then operating went off the air to make the necessary changes to conform to regulations. With the addition of Frequency Modulation sound, a space had to be reserved on the wavelength band for the transmission of that sound. So television wave-length channels were re-assigned, along with new call letters for stations preparing operations on a commercial basis. The National Broadcasting Company, formerly W2XBS, became WNBT, operating on channel No. 1. The Columbia Broadcasting System became WCBW, operating on channel No. 2. But of the seven avail-

able channels in any given locality, number two was so situated that no receiving set was equipped to pick it up. It meant an adjustment of every set in service before reception of WCBW could be possible. Columbia had no choice. To retain their station license for operation, programs had to be transmitted on the fifteen hour weekly schedule whether they were received or not. So production went into full swing . . . production without an audience.

Under such circumstances as these, the tendency ordinarily would be toward a minimum of creative effort in production of television programming, but such was not the case. The programs transmitted when the new station began operations on July 1 were of the highest calibre possible, with nothing spared in the achievement of the finest in programming and presentation. Critics from *Variety* and similar publications visited the studio to see the "ghost" programs and rated them most highly, praising Columbia for doing so much in return for so little.

Naturally, all of the receiving sets in the New York area have been serviced as fast as possible. Each changed set became an added stimulus to the production staff at WCBW, whose operations certainly started under a cloud.

Columbia's greatest contribution to television is the perfection of COLOR

TELEVISION, and although they are now operating in black-and-white, a color test pattern is put on the air for one hour each day between 4:45 and 5:45. The color test pattern is like any other test pattern transmitted before telecast time for tuning in a clear image, and is composed of both fine and heavy lines for sharp definition, arranged in a geometrical pattern with the call letters of the station. The color test pattern is identical except that it is done in all colors with predominant portions being the important reds, blues, greens and yellows. To demonstrate the appearance of a person in full color over television, an attractive girl sat before the camera that we might see how true the reproduction of her coloring would be. The resulting picture was most exciting in its very faithful and very beautiful color reproduction.

While WCBW is equipped and licensed to operate commercially, it remains on a sustaining basis at an investment of over \$800,000 per year, pending profitable commercial television. Its staff have set for themselves a high standard of production and spare nothing in the presentation of the finest programming possible . . . a thing they proved during those early months when they WANTED . . . AN AUDIENCE.

Red Cross First Aid demonstration over WCBW. One of a series of national defense programs, Fridays at 8:15 EDST. Photos courtesy CBS



## Map Me No Maps

"Journey over all the universe in a map, without the expense and fatigue of traveling, without suffering the inconveniences of heat, cold, hunger, and thirst."—Cervantes.

WHEN Thoreau was asked if he didn't feel lonely in his cabin by Walden Pond, he was enough at home in the universe to reply, "Why should I? Is not our planet in the Milky Way?" Few of us have achieved this broad orientation, but with the assistance of maps most of us have extended our horizons beyond visual limits.

Ever since I helped with the supper dishes at the home of a friend who had a detailed world map fixed on the wall over his kitchen sink, I have been keenly aware of how much aid maps can be in keeping us aware of lands and people behind the mountains and beyond the sun. Dish-washing became then a ceremony of communion with dish-washers scattered in all the remote places which the map easily called to mind.

Maps are older than history, though understandably the first scratchings on rocks were a long way removed in accuracy and scope from today's cartographical achievements. After Aristotle showed that the earth is round and Eratosthenes computed (roughly) the circumference of the earth, map-making really started its scientific career. For more than a thousand years, which is quite a neat chunk of history, the Christian Church found maps undesirable because they contradicted the literal interpretations of certain Biblical passages, and the Moslems had to carry the main responsibility for developing cartography. But when the lure of the treasures of India combined with men's adventurous spirit and the mistaken belief that the earth was smaller than it really is (thanks to a fortunate error made by Marinus of Tyre and supported by Ptolemy), there resulted all the events connected with 1492. The Church fathers had to give in to the demands of commerce, and map-makers flourished in the Western World. The imagination of the artist accompanied the growing but incomplete knowledge of the scientist, and as Jonathan Swift recalled:

"Geographers, in Afric maps,  
With savage pictures fill their gaps,  
And o'er uninhabitable downs  
Place elephants for want of towns."

Very few uncharted areas exist today, but artists continue to lavish their talents on modern maps, though usually in a way to delight the soul and even enhance the message of the map without interfering in its scientific import. To fill that large place over the mantel or to cover that large screen in the sewing room or even to liven the parchment lampshade in the study, there is nothing like a decorative map.

### THE LAST WORD: AERIAL MAPS

For variety there are maps in tapestry and embroidery. There are those represented as glass transparencies and those baked on tile. Most modern are aerial maps, the result of airplane photography, which are especially valuable in engineering and other fields.

The most expensive map on record is one presented by the Russian court to France as a goodwill gesture before World War I—a gold-and-jewel map of France. Maps do have their place in international relations, though it may be over-simplification to say that tourists use maps to find their way, governments to have their way. A notable piece of international co-operation is the project of making the so-called "millionth map" (because it has a scale of 1:1,000,000), with geographical societies in various regions taking the responsibility for their own regions. The Latin-American map is almost completed, but little has been done on the North American sections.

Why don't you try personalizing maps? Many people are moving colored pins, like military strategists, to keep track of each day's reports from the war zones. If war news is getting you down, you might regain your perspective by putting on a map some of the many constructive things that banner headlines sometimes obscure. At home or in your Sunday School room you could record the locations of missionaries. In the late spring your youth group would find valuable a map of summer volunteer service opportunities.

Maps can be tied in with various hobbies. Booklovers can chart the homes of their favorite authors and the locales of their favorite stories. Collectors of anything from buttons to bottles can indicate the sources of their finds.

Such an enterprise leads into the field of a type of map which is being used more and more—the distribution map. The relative wealth of various areas, mor-

ality rates, church attendance, expenditures for education, and almost any set of social or scientific statistics related to geographical distribution become more graphic when placed on a map.

Perhaps more old-fashioned but none the less valuable are relief maps which indicate the terrain. Not only war maneuvers but migration routes of peoples and occupations of settlers are determined by topography. If you have not been sold on making relief maps by special projects in the seventh grade, you really must mix some salt-flour-water dough, roll up your sleeves, and try; water colors are good for decorating them after the dough dries a bit. In fact, I am inclined to propose a "map party" with the making of dough maps as one of the activities.

### COULD YOU PUT CHINA TOGETHER?

Another item on the program could be playing with jigsaw maps. This is hardly a new idea; Hsieh Chuang (A.D. 421-460) made a wooden map of China which could be taken apart province by province. Recalling my childhood experience with a map of Texas which had each of the 254 counties as a separate piece, I warm to the thought of assembling less familiar parts of the world.

For the more daring and skillful, I suggest drawing maps freehand. Those who have seen the New Yorker's map of the United States (with a Swanee River in every Southern state and very little between the Alleghenies and the Pacific Ocean besides Reno and Hollywood) can imagine the fun in this. Calling for similar knowledge is a fine parlor pastime of locating various landmarks in relation to one another. Which is farther north, Portland, Oregon, or Portland, Maine? Which is farther east, British Columbia or Colombia?

John Kirtland Wright, who is director of the American Geographical Society (not to be confused with the publishers of the *National Geographic Magazine*), has devised a game in which he is the undisputed peer, but there is no reason why you should choose him as a competitor. Cut an inch square hole in a large sheet of paper with which to cover a page chosen at random in an atlas. The problem is to guess what area is represented by the whole page from clues to be found in the small exposed square.

And when you get tired of the earth, there are sky maps.

# Beethoven, Wagner, and the War

NOT long ago I attended a symphony concert which opened with Wagner's *Siegfried's Rhine Journey* and concluded with Beethoven's *Fifth Symphony*. Two years ago, one would have come from such a concert feeling that he had been part of a great musical experience, for one can count these two masterworks as pinnacles of musical creation. What happens to that same program today? We feel divided. There is an uneasy feeling that to like one, must be to exclude the other. Even if this does not happen to the person whose tastes are cosmopolitan enough to take in both, our emotions are nevertheless tangled up with political ideologies, philosophies, two different ways of life. In short, whether we like it or not, the tendency is now to imagine Beethoven and Wagner aligned on opposing sides in the present world revolution. It is nothing new to hear Wagner referred to as the supreme expression of naziism; Beethoven has now become a leading propagandist for an Allied victory. What basis is there for all this ideological alignment? How far can it go without becoming absurd?

Take the case of Wagner first. It has been most strongly put in a recent book, *Darwin, Marx, and Wagner*, by Jacques Barzun, whose thesis is that these three revolutionists are responsible for much of our contemporary materialism because they pictured life mainly in terms of struggle and warfare. Wagner bears the brunt of the heaviest attack. His is the onus of giving birth to modern totalitarianism and expressing the spirit of totalitarianism in his music-dramas. Hitler's fondness for Wagner is well-known. He is often represented as picturing himself as Lohengrin, coming to rescue the German nation as the swan knight came to save Elsa in the legend, or it is maintained that he is the modern Siegfried, the fearless hero who will save the world. Such may be the case; Hitler's imagination would be equal to this. When one considers further Wagner's own anti-Semitism, his glorification of the super-hero (despite his tremendous antipathy to Nietzsche), and the great emotional feeling for Germany that is expressed in the music-dramas, *Die Meistersinger* and *The Ring* in particular, one can hardly deny that there is inspiration for present

day Germany in the work of Wagner. Perhaps Hendrik Van Loon has put it as dramatically as anyone:

"Jean Jacques Rousseau wrote nonsense, yet he was able to cause that terrific upheaval which under the name of the great French Revolution carried the world to the very brink of self-annihilation. Richard Wagner is the Jean Jacques Rousseau of our modern times. But he is infinitely more dangerous than his predecessor of a century and a half ago. For he speaks to us in a language that vastly outstrips mere words. He speaks to us in the most glorious music ever conceived by the brain of man."

Is this the final word? There are some things that ought to be said in behalf of Wagner, for the case is not closed. For one thing, the illegitimate uses to which his music has been put in recent days do not give us the true essence and value of the music itself. Hitler may have come from a performance of *Die Walkure* to declare war on freedom and democracy; so the "Christians" came from a cathedral service to begin the massacre of St. Bartholomew, and so do the forces of reaction in our own day find their inspiration in Patrick Henry and Sam Adams and other "dangerous" radicals of former years. Wagner himself was no fascist in thought. Actually, he was exiled from Germany for his part in the revolutions striving for democracy in 1848. Not that Wagner felt very strongly about democracy as a form of government, but he believed art would thrive and flower better in that atmosphere of freedom.

#### WAGNER PRIMARILY A COMPOSER

Again it needs to be emphasized that Wagner was, after all, primarily a composer and a musician. He had delusions of grandeur, it is true, fancying himself as the world's greatest dramatist, the most astute political thinker of his generation, in every way a genius. This can all be waived aside. As a political thinker, Wagner was a nonentity. As a dramatist, apart from his music, he did things on an unparalleled scale, but his operas are weak dramatically at many points—redundant, obscure, filled with pedantry. It is as a composer that Wagner occupies a place above all others. His was the greatest musical imagination in history. As Ernest Newman has made abundantly plain, we can listen to Wagner's great tone paintings without taking particularly seriously the religious

ideas that he puts in the mouth of Parsifal, or the endless prattle that pours out of the mouth of Wotan. For Wagner never achieved that perfect amalgamation of music and drama which he sought. In many cases the words are superfluous, or actually an impediment to a full emotional response to the music. *Parsifal* and long sections of *Gotterdammerung* are frequently better off when done without voices. Wagner's great musical pictures—that tremendous storm that precedes the scene in the dark forest of *Die Walkure*, the magic fire music, the daybreak in the finale of *The Ring*, the loveliness of the night in Act II of *Tristan*—these stand unmatched in the whole realm of music. They can be listened to, understood and enjoyed in themselves, without ringing in all the associations with superman, fate, and redemption that seemed to delight Wagner.

One point further needs to be made. There are many places in Wagner where all the things that naziism represents are rejected and decried. Hans Sachs in that great monologue in *Die Meistersinger* cries out against the noise and confusion and hatreds of his time—"Wahn, Wahn Ueberall Wahn." The *Lohengrin Prelude* and the *Good Friday Spell* from *Parsifal* speak in tones that come from another world; they are neither totalitarian nor German in their inspiration.

#### HIS GREATNESS ABOVE "HITLERISM"

It is doubtless true that there are in Wagner's music and ideas natural affinities with present day thought in Germany. Racialism, Germanism, paganism are all there ready to be emphasized. But to accept his music as the perfect expression of Hitlerism is stepping beyond the bounds of reason. Wagner was a pioneer in musical thought, a pioneer in the use of the orchestra, a pioneer in the staging of music drama. He did more to revolutionize music than anyone before or since. On these grounds we may accept his music, do what we like with his political, racial, and social ideas. Granted that there are dangers in the way Wagner has been absorbed into the nazi culture, his greatness still stands above it. We need not confine his music to what Hitler has chosen it to mean.

Those first four notes of the Beethoven

*Fifth* have taken on new meaning for millions of people during the past few months. It is probably fair to say that for many of those millions, they echo a great faith in freedom, freedom under threat of tyranny. It is one of those strange coincidences, almost too strange to be coincidence, that the British propaganda campaign was able to strike on the symbol "V" for Victory and then tie it up with the morse code sign for "V," . . . —, which also marks the rhythm of the opening of the *C Minor Symphony*, three eighth notes and a half note. It is one of the most dramatic uses of symbolism in the history of propaganda. Beethoven now sounds the battle cry of freedom and democracy wherever the mighty *Fifth* is thundered out by symphony orchestras.

What justification is there for putting Beethoven to work in our behalf, and lining him up against Siegfried and the assembled hosts of Wagner? Certainly Beethoven's spirit was too great to be confined by the narrow nationalism of Hitler and his modern Germany. Beethoven believed too much in the greatness and dignity of man; his was a restless soul that sought release from all earthly fetters. Beethoven stormed the heavens with his music, reached for the stars in his struggle with destiny and fate. His great choral *Ode to Joy* leaves little else to be said for human brotherhood, peace and joy. The Schiller poem may not be great poetry, but Beethoven's music makes it a hymn to be sung through all ages. Beethoven is Universal, never national in spirit. *Fidelio*, his only opera, is the music-drama of the triumph of justice over tyranny, and the moment of the great trumpet call sounding promise of deliverance in the dungeon scene of *Fidelio* is one of the electrifying moments in all of his music. The cover and title page of the "*Eroica*" *Symphony* bear testimony to what Beethoven thought of tyranny. Napoleon is crossed out with bold strokes; beneath it Beethoven writes—"To the memory of a great man." If the Allies are looking for a person to speak their cause in music, there is none besides Beethoven.

"FIFTH" PURE MUSIC, WITHOUT A "MESSAGE"

Musically and artistically, however, this use of Beethoven is considerably less than genuine, and somewhat shabby. To begin with, thinking now just of the *Fifth Symphony*, it is pure music, unrestrained by any program ideas, or any political concepts. Beethoven would have been the first to cry out against prostitution of his music to serve political purposes. The meaning of the *Fifth Symphony* cannot be spoken in words, or translated into political or national terms. Ever since its first performance in 1808, people have

tried to find meaning in this great score. Beginning with the apocryphal story that Beethoven referred to the first theme as "fate knocks at the door," down to the present British use of the theme, there have been countless interpretations and attempts to explain it. It defies verbal analysis. Philip Hale has written,

"The pages [of the *Fifth Symphony*] are the triumph of absolute music over that which needs a programme or is the translation of something into music. Here is music that was not suggested, but it suggests that which can only be imagined, not spoken, not painted, not written in lofty rhyme or passionate prose."

Beethoven was always true to the Universal art—Music. It was his language, and, with the exception of the *Sixth* and *Ninth* Symphonies which he labeled himself, Beethoven's symphonies speak the language of music, without other connotation. Even the "*Eroica*" *Symphony*, dedicated to Napoleon, was more probably written out of Beethoven's own inner struggles than out of the inspiration of the French leader. Any individual is at liberty to find whatever meaning he can in the *Fifth Symphony*—to many it may stand as a source of faith and strength in the struggle for freedom. But actually, music such as this would be better left out of ideological conflict and international warfare. If this is the time to find a song of social significance, Beethoven's *Fifth* is hardly the answer to our needs—not if we're true to Beethoven and Music.

Wagner's own comment is perhaps pertinent: "I believe in God and Beethoven!" Wagner owes much to Beethoven; he built on Beethoven's structure, and championed his music as few others have ever done. Next time the *Rhine Journey* and the *Fifth Symphony* appear on the program together (and may they often find company with each other), it should be no occasion for controversy or contention. For we are hearing the music of souls who would have understood each other, who speak to us in a language that transcends all barriers.

#### READING MATERIAL

*The Arts*, by Hendrik W. Van Loon (Simon and Schuster).

*Wagner, Man and Artist*, by Ernest Newman (Garden City).

*Darwin, Marx and Wagner*, by Jacques Barzun (Little, Brown).

*Beethoven, the Man Who Freed Music*, by Schaufliker (Doubleday, Doran).

News comes that Fritz Kreisler is recovering completely from his automobile accident of last spring. He is practicing and will fulfill all his concert engagements this winter. The world could ill afford to lose his art at this time.

## List New Music on Fall Symphony Programs

For the first half of the New York Philharmonic Symphony's hundredth season, the 14 weeks from October 9 through January 4, many new scores, novelties, and works rarely performed are listed. Among the premieres will be Carlos Chavez's *Piano Concerto*, Aaron Copland's "*Statements*," David Diamond's *First Symphony*, David Stanley Smith's "*Credo*" and William Grant Still's "*Plain Chant for America*," written on the poem of Katherine Garrison Chapin.

For November and early December the following conductors and program highlights have been announced:

BRUNO WALTER: November 3 through November 16:

Mozart Requiem—With assistance of Westminster Choir; Eleanor Steber, soprano; Enid Szanthe, contralto; William Hain, tenor; Nicola Moscona, baritone

Brahms Rhapsody for Alto Solo, Male Chorus and Orchestra and "Song of Destiny"

David Stanley Smith—"Credo," Poem for Orchestra (first performance)

Bruckner—Symphony No. 7

ARTUR RODZINSKI: November 17 through December 14:

Programs still tentative but definitely include:

Sibelius Symphony No. 5

Hindemith Symphony, "Mathis der Maler"

## Notes Here and There

Now that Leopold Stokowski has taken over the NBC Symphony orchestra, and held the baton over the Philharmonic of New York during its first weeks, once again we are well acquainted with the famous white hair and expressive hands. His performances have been dramatic and finely finished. A year ago it seemed that Stokowski was through, headed either for the field of army music or Hollywood.

The NBC Symphony will be heard Tuesday evenings at 9 P.M.

The Metropolitan Opera begins its new season of Saturday afternoon broadcasts the first week in December. Conductors this season will include Sir Thomas Beecham, Bruno Walter, Erich Leinsdorf. Each of these will be heard at least once during the season on a Saturday matinee. Beecham will probably do Mozart's *Magic Flute*—sure to be one of the high points of the coming season. Further notes on the prospectus of the season will be published when details are available.

# What I've Been Reading

Raymond P. Morris

Time out of mind, when the oak leaves rustle and the harvest has been gathered into the bins, and the fire flickers on the hearth to dispel the gloom of the evening, we look back upon the season of growth to appraise what we have garnered. If we are depressed because our diligence has failed us, we are pleased with that which has been safely stored away for the shortened days of the hoarfrost season. I invite you to sit with me for awhile and share those fruits that I have gathered which perhaps you will enjoy. First of all I want to point out *The Viking Book of Poetry of the English Speaking World*, chosen and edited by Richard Aldington, and including selections from the Anglo-Saxon to contemporary poets. Such harvests are hard to evaluate, and until we have lived with them our judgment is of little importance. But this book impresses me and I am placing it on my shelf, for the moment at least, alongside *The Oxford Book of English Verse*, *The Golden Treasury*, and Stevenson. I expect that it will stay there for those hours when my mind turns to things of beauty and notes of intuition.

Close by, waiting to be finished, is another volume which smells of printer's ink. I have listened to its author and compiler, that shrewd and nimble interlocutor of "Information Please," Clifton Fadiman. I follow his column on books in *The New Yorker* because of their freshness and frankness. In *Reading I've Liked*, which is a book I like, he shows his preference for the moderns, although some of the traditional English classics are included. His selections, chosen with enthusiasm, are prefaced by very individual judgments which give this volume a flavor distinct in itself. Worth noting is his list of ten novels of the English language which he believes are destined to live.

Commenting on current literature, Dorothy Sayers recently remarked that the task of the critic has been made more difficult in recent years because books are being written with more thought for ideas and less for their presentation. The past decade has witnessed the far-reaching effects of ideologies and propagandas. Not only have our Steinbecks and Hemingways and Faulkners seized upon the literary medium to put forth acid criticisms well mixed with social and political theories, but, also, such writers of the classical tradition as Ellen Glasgow, have undertaken to use the printed page "for reproof, for correction, and for instruction." Witness her *In This Our Life*, a book which escaped greatness, partly because it was overwritten, partly because her characters were overly typed, but also because she preaches to the younger generation. If this emphasis upon the content of contemporary literature has meant that literature has become more vital and virile, it means also, probably, that it will soon become dated, that in moving up to the contemporary it has lost its expansive horizons which give it universality, eternity, and greatness. Books today need to be read with an eye to their presuppositions and framework of reference. It was Mannheim who said that "the recognition of bias is the beginning of objectivity."

Two books dealing with the international scene lie upon my table, both of which I have read with interest and disappointment. They are in many ways excellent, yet both are surcharged with an insidious propaganda. William L. Shirer, Mutual's correspondent from Germany, has returned and published his *Berlin Diary*. It is an important document and ranks as one of the best of our contemporary reportings. I cannot fail to wonder if these daily jottings, cast in the form of a diary, have not been enhanced by the aid of hindsight as well as foresight. But even if they were pointed up and given depth and perspective since they were originally noted down, the comments and observations of the immediate past in Europe are well worth reading. His bias is a pronounced interventionism. His comments are a lamentable commentary on international politics.

When I secured Douglas Miller's *You Can't Do Business With Hitler*, I was wary of its title. But I found his delineation of the structure and implications of nazi economy to be very illuminating, and I believe that it is a competent popular appraisal. His solution, however, rises no higher than a plea that the world

## Brothers and Sisters Under the Skin

(But some new magazines are thick-skinned)

When  *motive* began publication last February, we tried to get an accurate count of the number of magazines issued in the United States. No sooner had we computed what we thought was the exact number according to the copyright and patent offices when we noticed a brand new periodical on our favorite magazine stand. We decided we ought to keep abreast of the field, and we began to make notes on the other new ones we have discovered. New occasions apparently make new magazines, for the number has grown by leaps and bounds.

### Putrid pulp

Men in national service are obviously a new factor in this whole situation. Visit any fairly complete magazine stand and notice the number of "pulp" tabloids that are new. If you can stand it, look inside of a few of them. Lurid is the name for pictures! Murder, divorce, and domestic relations, glamor girls, models, beach scenes (which incidentally furnish a natural setting for stripping), bathing beauty and just ordinary beauty contests, movie women and Arrow-collar boys—all of these are displayed in the cheapest and most gaudy layout. Quite often we've watched people reading in buses and railroad stations. Wild West and detective stories prevail! But the men in service have opened up a whole new market for this kind of trash and have given an impetus to picture magazines that make *Pic* and *Look* seem like Sunday school papers.

*The Saturday Review of Literature* and *Publishers' Weekly* may gloat over the kind of reading soldiers are doing in camp libraries. It may be good—but it represents only one side of the picture of these millions of boys who are trying to compensate in liquor, women and cheap magazines for the unnatural existence they are being forced to lead. This is no diatribe against the boys. It is just a recognition of a condition which is a natural outcome of an unnatural situation. If you don't believe it, talk to the boys themselves or ask any man who sells magazines to soldiers out of camps. The condition is created on a gigantic scale, and in this beginning of our militarization it is to be expected. But have any of us considered the effect of looking at pictures such as the ones published in

these new magazines, or of reading the stuff? The result? Either houses of prostitution or unnatural practices that make the situation even more baffling than we had anticipated.

#### Decision

Still other situations create other magazines. When *Decision* appeared in the early bloom of intervention, it came out boldly to beat the drum for "aid to Britain" and still more active relationship to the European situation. In its later numbers it has been less clear in its purpose and more distended in its cultural reach. Its chief service has been to give the Manns—father, son and daughter—a ready outlet for their miscellaneous writing.

#### The God of war

A weekly news sheet and commentary under erudite Christian auspices is *Christianity and Crisis*. Its one chief business has been to bless the war into which it is helping us plunge and to make still wider the breach in the Christian family as far as conviction on the Christian position and the international situation are concerned. It is dogmatic, intolerant and prejudiced—allowing for no respectable opinion other than the one it expresses.

#### Free World

Now in these later days when war seems inevitable comes a monthly tome called *Free World*. Well edited, with a list of contributors in the first number that is nothing short of "tops," it is staffed by such ardent interventionists as Clark Eichelberger, Freda Kirchwey and some Chinese and Latin-American leaders. In its initial number it publishes a drawing by Luis Quintanilla as a frontispiece. This cartoon represents a titan figure called Free World pounding down the door of doom (for lack of a stronger name) on Herr Hitler who is clawing the nude figure of a woman. It is, to put it mildly, a disgusting picture. On the page opposite this art is an editorial by no less a person than Cordell Hull headed, "There will come a better day." To which we shout, "let us hope!" But we can't help wondering if this drawing and Mr. Hull's words point the way? "More than an editorial event," says its chief editorial, "its appearance is a political act." At least this is honest, and we know what to expect in its pages—and we are not disappointed.

#### Tomorrow—and tomorrow—and tomorrow in the petty race

It's somewhat of a comedown to pick up the second number of *Tomorrow*. This is a "nice" magazine which has apparently been started because Eileen Garrett, its editor, wanted a magazine. Its purpose, according to the editors, is "to allow the creative spirit to express itself without the intrusion of spiritual cen-

be made safe for the American way and the American business methods. Is it too much to hope that out of the turmoil and confusion of these troublous times we can look for a new world which is even better than an American imperialism?"

Turning from those titles which are filled with the "cares that infest the day," I come to one which should be read piecemeal for if read in prolonged stretches it grows wearisome. Margaret Leech has given us a Northern version of *Gone With the Wind* under the title *Reveille in Washington*. It lacks the unity in construction, the panorama, the skill in execution of Margaret Mitchell's best seller. It is atomistic, premature, yet it retains an eye to anecdote, to human interest, especially as these were gleaned from the files of contemporary newspapers. But read in parts it goes well, especially for the lover of history, telling the story of Washington during the unhappy years of 1861-64. It was a confused Washington, a badly confused Washington. I thought as I read that if we cross out 1862 and substitute 1917, or even 1941, the story sounds strangely contemporary.

For those of you who enjoy good writing, let me mention two titles. Cronin's *The Keys of the Kingdom* is the story of a Catholic missionary priest with Protestant virtues. It is not as authentic or as good as *The Citadel*, but it is too good to miss. For those of you who are interested in style and structure, who enjoy the selection of the right words, beautiful composition, a skillful adaptation of style to the mood of the subject matter, let me call to your attention Thomas Mann's *Transposed Heads*. Taking an ancient Hindu myth, he has fitted it into an analysis of human nature with its surging emotions and strange contradictions. The book has been both praised and condemned, but it has been most highly praised by those who know good writing. While it is too sophisticated to enjoy a wide audience, it appeals strongly to the connoisseurs of delicate tastes and right appointments. I enjoy such books at the close of the day in order that my nights may be freed from the burdens of living. Tomorrow I shall look out my window through the cloisters of the Divinity School to watch the tall stacks of Winchester's munitions plant belch forth rolls of black smoke which twist as they ascend until they give forth hideous likenesses of faces torn in pain and death. It is enough tonight that tomorrow I must live again.

sorship"! The editor goes on to say that "if one thing is surely true in the confusion of today, it is that only the unedited, the unbiased reporter . . . has the ear of the public or the authority to command it." Perhaps we don't understand these words, but if there was ever a time when they were *untrue*, it is now—and this is the tragedy of our time!

#### Watch for This

*Glimpses of World History*, by Jawaharlal Nehru, is expected to be ready for publication in January. Like Nehru's autobiography, *Toward Freedom*, this was written in prison. It is in the form of letters to his daughter Indira. Without the use of reference books or any library, Nehru tells the story of history from the dawn of civilization to modern times. The book, to be published by John Day, will contain fifty maps by J. F. Horrabin.

#### Transcriptions of "Freedom's People" Available

"Freedom's People," a series of radio programs planned by the U. S. Office of Education and financed by a Rosenwald Foundation grant, is dramatizing the contributions of the Negro to American life. The series was launched September 21 over the Red network of the NBC, with subsequent programs planned for intervals of about a month.

The series is planned "to help promote

national unity in spirit and in fact, and to bring about better race relations." It will set forth the accomplishments of the Negro in American education, arts, science, invention, industry, exploration, sports, and other fields.

Free transcriptions of the broadcasts are being made available to schools, colleges, study groups and other non-profit making organizations for educational purposes. Study guides, based on the radio scripts, can also be secured. Write to: Educational Radio Script Exchange, United States Office of Education, Federal Security Agency, Washington, D. C.



FORWARD WITH BOOKS  
BOOK WEEK  
NOVEMBER 2-8

# Lindbergh and Anti-Semitism

THE following statement of the Keep America Out of War Congress is so well written and in such accord with our views that we publish it in full.

"The Keep America Out of War Congress expresses its deep disagreement with one aspect of Charles A. Lindbergh's recent much-quoted statement on the relation of American citizens of Jewish origin or faith to the drive for war.

"Mr. Lindbergh quite properly stated that 'no person with a sense of the dignity of mankind can condone the persecution the Jewish race suffered in Germany.' But the Keep America Out of War Congress most deeply regrets and disagrees with Mr. Lindbergh's implication that the American citizens of Jewish extraction or religion are a separate group, apart from the rest of the American people, or that they react as a separate group, or that they are unanimously for our entrance into the European war.

"Both the America First Committee, of which Mr. Lindbergh is a member, and the Keep America Out of War Congress have had from the outset the most valuable help from Jewish Americans, as they have had from Catholic and Protestant Americans, in their efforts to keep this country out of war. The Keep America Out of War Congress has made no distinctions on that score, and no American organization interested in preserving, strengthening, and extending our democratic institutions can make such distinctions. We have had rabbis speak on our platform, as we have had priests and ministers of the other churches. Now that the issue is raised in this unfortunate form, a check on our lists reveals Americans who are Jewish among our vice-chairmen and members of our governing committee.

"The Keep America Out of War Congress has always attacked anti-Semitism and all other forms of racial and religious prejudice. Its program states: 'By stamping out its own racial and religious prejudices, America can demonstrate most vividly its contempt for nazi ideology. Discrimination against Negroes and other racial groups and all manifestations of anti-Semitism must be fought actively. In a total democracy, such prejudices will have no place.'

"Mr. Lindbergh quite properly warned that our involvement in war would mean the undermining of our democracy and the increase of intolerance, hysteria, and persecution of minorities here, and that Jews would be one of the worst sufferers from such a war hysteria.

"His statement has been improperly used by leaders of the war party, who conceal its denunciation of the treatment of the Jews in Germany. . . .

"As much as we welcome Mr. Lindbergh's denunciation of the treatment of the Jews in Germany, so much do we deplore that aspect of his recent speech which, whatever his intentions, may help to arouse the same intolerant and un-American treatment of racial and religious minorities here. Indeed, one of our reasons for giving all our strength to the effort of keeping America out of war is our knowledge that our entrance into total war will increase the trend toward totalitarianism, intolerance, and hysteria and weaken the democratic institutions that the war party pretends the war will make safe."

The American Legion at its recent convention voted to abandon its opposition to another American Expeditionary Force. Newspapers did not publish the fact that a poll of Legionnaires at the convention showed that 68 per cent, or over two thirds, thought we ought to stay out of the war. Only approximately 1,500 Legionnaires voted on the A. E. F. resolution—no vote was cast by the 130,128 American men who died with the last A. E. F. nor by the 192,369 disabled and broken members of the last A. E. F.

## IMPORTANT!

Don't forget to make your contribution to the discussion of a just and lasting peace which begins in next month's  *motive*. The October issue contained an announcement and bibliography for those who are interested in studying what should be done "to prevent a third world war." Why not undertake this as a special project in political science, international relations, or even English composition?

## Methodist Youth to Rally for Peace

The National Conference of the Methodist Youth Fellowship has issued a call to all Methodist youth to a nation-wide peace demonstration on Armistice Day, November 11, 1941. The opening paragraph of the call reads, "While our nation hovers threateningly on the brink of war, the National Conference of the Methodist Youth Fellowship, inspired by the ideals of the Prince of Peace, calls upon all Methodist youth to rally to keep the United States *OUT OF WAR*. On Armistice Day let the strong voice of Christian youth be raised, while there is yet time, for peace—not for selfish reasons—but because we believe that only a United States at peace can make its highest contribution to democracy and to the welfare of the world."

Each Methodist youth or student group is asked to join in a special peace rally on a local church, sub-district, or district basis. Copies of resolutions passed by the rallies are to be sent directly to the President, senators, and representatives; another copy is to be sent to the Secretary of the National Conference of the Methodist Youth Fellowship.

All Methodist young people are asked to fast for one meal on Armistice Day and to give the amount thus saved for the support of conscientious objectors in Civilian Public Service Camps. These men are not paid by the government, but they or their religious organizations must pay their expenses while they render alternate service of national importance. Contributions for this purpose should be sent directly to the Methodist Commission on World Peace, 740 Rush Street, Chicago, Illinois. (It should be noted that the National Conference also made special recommendations for service to men in military camps.)

A suggested worship service and other assistance may be secured from Harvey Seifert, Secretary of the National Conference, 810 Broadway, Nashville, Tennessee.

## Kagawa Leaves

Toyohiko Kagawa sailed on the "Tatuta Maru" on August 3rd, cancelling nearly two weeks of engagements in order to take what was perhaps the last passage to Japan available for several months.

# Social Service and the Emergency

Marjorie Coleman Baker

Among his parting words were these: "I wish I could stay longer in America, but there is thrilling work to be done in both of our countries, and I feel braced by the fellowship of many kindred minds in America as I return to witness among my own people. We can remain always united if we hold fast to love of the brethren, which St. Paul says is 'the bond of perfect union'."

Reading these words, the writer's thoughts return to a June evening at Mme. Shintani's restaurant across the street from "740" where a half dozen of us shared in the fellowship of a suki-yaki dinner cooked over a table gas burner by Dr. Kagawa and one of his fellow Japanese Christians. As we talked and prayed together, we knew that nothing which might arise between the nations could separate us from each other or from the love of God.

\* \* \*

## Franklin and Anti-Semitism

Because anti-Semitism is at once so vicious and dangerous, the editor of this page wishes to expose publicly the falsity of an anonymous typed statement recently received through the mail. The statement purports to be an excerpt from the proceedings of the Constitutional Convention of 1789, found in the journal of Charles Pinckney of South Carolina, and quotes Benjamin Franklin as attacking the Jewish people and opposing Jewish immigration. An underlined sentence asserts that "the original of this copy is in the Franklin Institute in Philadelphia."

This is not the first time that this falsehood has come to our attention. A previous investigation disclosed the following facts: The Franklin Institute denies that it has any such document or any knowledge that any such document has ever existed. Charles Pinckney was not a member of the Constitutional Convention; another Pinckney related to him was a member of that body. Benjamin Franklin publicly subscribed five pounds to the building of a synagogue for the Jewish people of Philadelphia.

The danger of the anonymous statement lies in the naive way in which people so often accept such charges as true. The details furnished seek to create the impression of authenticity, and all too often the popular mind proves gullible. Let us be on our guard against falsehood. Let us take the offensive against prejudice and on behalf of truth.

TWO quotations appearing recently in print, one in a journal of family case work and the other in the proceedings of a scientific conference, seem to fit together to give an answer to the discouragement of those who are trying in these hectic times to work with human beings in trouble.

An article, discussing some conflicts over principles in the field of social work concludes:

*"The evolutionary movement must be to make love instead of hostility dominant in human affairs and to that end the science of society must be developed and strengthened. The test of a trend is whether it brings us closer to truth and, to use the old word, virtue, and the test of case work is not only its pragmatic ability to help, but its power to liberate, enlarge, and socialize the human spirit."*

(Gordon Hamilton in *The Family*, July, 1941.)

Concluding its meetings, the Second Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, which had been struggling with "the ultimate goals of civilization and the more immediate problems before mankind," issued the statement:

*"American democracy may accurately be described as having roots in the Jewish and Christian religious traditions, both of which have clearly and forcefully stressed the principle of human dignity and worth. World reconstruction must take this principle as its basic postulate. Any theoretical derogation from the respect due to the human personality . . . tends to break down the whole structure of civilized life, and is in itself a negation of one of the most significant aspects of human culture and civilization."*

This is a time of conflict. No one needs to remind us of that. We feel the impact from all sides. The headlines recount the progress of battles abroad. Military headquarters in our own country announce the estimated number of dead to be expected during war games, curious name for so grim a sport. Voices, loud enough to make themselves heard, demand that we no longer allow refugees to land on our shores. "Put the aliens in concentration camps," they cry.

Ideological conflicts are increasingly

hotter. Organizations which formerly were invariably aligned on the same side of every cause, now suddenly are at each other's throats. Those that could always be counted on to oppose each other are eagerly fraternizing. Even in small personal ways we frequently find our own beliefs violently in opposition to those of friends with whom we were in full agreement in earlier, calmer days.

The ordeal of testing through which our basic beliefs must go in times like these is so tremendous that little comes through unscathed. The hope for the new world that will one day be built is in the strength of these siftings from the ashes of the old world that is crumbling around us. We seize eagerly then on the merest wisps that seem to have permanence.

Somehow, these two answers seem more solid than wisps . . . "love" and "the dignity and worth of the human personality." Age-old answers, both of them. Constantly betrayed through the centuries, they are still the hope for the society of the future. The social evils that have plagued mankind are the denials of both. National jealousies, social inequalities, racial discrimination, economic injustice, the tragically personal failures of individuals, lonely, fearful, deprived, misunderstood—all have their roots in hate and disregard of human beings.

Perhaps these two answers are the final answers, the only answers, and if we can hold to these fundamentals of human relations there will be some hope for the society of the future.

These days of crisis and emergency are having their effect on the activities of social workers. The selective service program has created new problems for families and communities. In many communities social work agencies are being called on by selective service boards for help both in examining economic situations and in exploring problems arising from the separation of the draftee from his family. Social workers have been urged to volunteer for selective service boards where their knowledge of the currents in family life is valuable in evaluating requests for deferment.

The social and recreational needs of young men in the camps, as well as personal problems resulting from the various pressures of enforced military service, are other areas where social workers are needed and are being used.



# Grace and Humanism

**Grace** In August, 1940, while attending the National Conference of Methodist Youth at Winona Lake, I noticed small booklets in a certain building entitled *Saved by Grace*. The gist of these pamphlets described every man as a helpless, sinful creature (due to his biological relation to Adam), who could make no initiative to find salvation; every person was too tainted with evil. But God's love toward us sinful creatures was so great that He alone could reach out and save whom He desired. Ironically, such a doctrine implied that God would not save all of us, that some of us would be untouched by His generous, saving love, thus remaining as "the lost." I showed one of these booklets to an Ohio student, and he said, "That doesn't sound like the God Jesus revered. His God had love for everyone—especially the lost! Remember the story of the ninety and nine?"

Then, one evening I stole away to a tabernacle where a fiery evangelist preached to some of the people who were "saved by grace," calling them "sinners estranged from God" and seeking their repentance! How little he understood that *already* they were "saved by grace"! He spoke a different theological lingo from theirs! God's grace had already saved them; they were *sure* of His saving them; there was little for them to do, *least of all to repent!*

We, too, have a theological language different from many who are "saved by grace." We believe that God possesses grace, which means that God treats us with far more love and forgiveness than we deserve. If God were only One of justice who gave in return what we give to Him, then surely humanity's plight would be hopeless! Notice how we are destroying the beauty of God's world with this insane war! Notice how nations—the "haves" and the "have nots"—fight selfishly for economic goods which God gave to men to share! What if God with His might were to render *justice* toward us, acting toward us as we act toward His kindness to us! But God does not pay back evil for evil; He is not a Shylock demanding His pound of flesh! He does *love* us and *forgive* us more than we deserve, not those whom He arbitrarily chooses, but those of us who *repent* and *decide* to live God's ways toward one another.

Those good people at Winona believed God chose to give His saving love to whom He wished; you and I believe that God's mercy (infinite love) is effective toward

those who fulfill certain moral and spiritual conditions, namely, toward those who decide to live for God and not for self. We believe that every moment is one of decision; to live for God opens the recesses of His grace (undeserved love) in us. The Greeks had a word for such unmerited love of God for man—AGAPE; it meant that God deeply cared for undeserving men; therefore if men were to know God's grace, they had to show their unselfish love toward their undeserving fellowmen.

We believe in salvation by God's grace. But we shall never know what it means until we do some unasked kind deeds toward lonely, unhappy students on our campus; or act kindly and unselfishly toward some faculty member who might bear us a jealousy or a grudge; or return the slights of a fraternity brother with a friendly act.

Did you see George Arliss in *The Man Who Played God*? Play that kind of a rôle on your campus this year, and you will know how God's grace can live in you! Make it this year's great adventure! God's grace is not something to theorize about; it is a part of the experience of a person who does the unnecessary, unasked-for kind deeds toward his undeserving fellowmen!

## Humanism (anti-theistic)

In clarifying this term, I borrow the expression "*alma mater*" from Dr. Edward Scribner Ames. Here at Lawrence College we speak of "*alma mater*." She is a spirit created by the students, alumni, teachers, friends, administrative officers, buildings, and friends of the college. When her students leave her corridors, they have reverence for what she means to them; and in return, their loyalty and gifts to Lawrence College tend to increase that spirit known as *alma mater*. Initially *alma mater* did not make Lawrence College; the people and buildings of Lawrence College made *alma mater*. She is a spirit made by traditions; and she is as great and lofty as these traditions.

For the Humanist (anti-theistic), God for humanity is like *alma mater* to Lawrence College, a spirit amidst humanity created by the traditions and relationships men have had, and continue to have, with one another. As humanists *we create God* by the quality of love, forgiveness, courage, and sympathy we have as a group; but *God is never any greater*

than the spirit of a congregation or a humanity. Men thus create the spirit of God in their social image; God does not create men in His image. *It is we who have made God, and not He Himself!* (If I may shift the Biblical sentence!) Thus God is to humanity as an idealized spirit, in the same manner that *alma mater* is an idealized spirit of Lawrence College.

Humanism wants to "see God" as accurately and scientifically as ingredients are seen in a chemical test-tube. Tiring of "arm chair theology," it desires to get religious ideas on a plane where they are visible and clear. Weary of religious sects which have stressed salvation of the individual for the next world, it has nobly stressed social salvation in the present world.

Humanism has been a good corrective of obsolete religious thinking. However, humanism makes God too man-centered; it leaves awe and vastness out of religion; it avoids a Causer of a marvelous universe in which persons live (Could something impersonal create persons? Isn't every cause *at least* as great in quality as its effect?); it gives man no satisfying relationship to a Cosmic Life of his universe.

A well-known humanist closed his talk recently by saying in a sad tone, "At least we do have one another." That's the difficulty with humanism; there are times when man's soul *must* reach out toward that Something Vaster than "one another," commonly called *the God of the Universe!*

## On Apple Polishing

It is entertaining—and sickening—to watch an expert fruit-rubber at work. He proceeds so subtly—he thinks. His efforts are obvious to many—quite frequently even the prof catches on. The polisher begins by being very sober or very sweet-dispositioned. That creates the desired first impression that he is a "goo-o-ood scholar." The next step is flattery. One of the most successful methods is to bleat about the beauty or potency of every book the professor writes. Quotations from his latest—used in the final—will often assure a high B.

Sure, we could do the same. We might even get more grade points and a quicker degree. But we have to live with ourselves.

—A university newspaper.

## First Steps in a Fellowship Group

IN beginning to develop the disciplines in a group, it is best to start with personal issues. Having made the appeal directly to the conscience of the person, you will find that he is primarily conscious at first of his own spiritual inadequacies. Also, it is better to begin at this point in order to have a secure base of operations when you move into action later.

### Set a Meeting!

The first necessary thing is to set a regular time for meeting—and at least once a week. (Thursday night seems to be a favorite time, between 7:30 and 9:00 o'clock.) The time for opening and the time for closing should be definitely set, and as few liberties as possible taken with that period—to begin with, about 1½ hours a week. The meeting is best in a home, where there will begin to be that simple harmony between religious faith and other emotional ties which is fundamental in a strong Christian Community. No one should come into it who is only “interested,” and whose attendance will be irregular. This means that one member—the one who is most in earnest about developing this pattern of work—must have talked quite frankly with every person who comes into it.

This poses another question: the place of “democracy” in the group. For no group begins except chiefly through the “agitation” and “missionary work” of one person, and a “free election” would not necessarily insure the return of that person to leadership. It is therefore in all things better to avoid parliamentary procedure (including voting on different decisions), and throw back to the most basic democracy of all: equality of all persons in the group, and the “sense of the meeting” the basic guide and reference to him who has been moved by his vision to take the place of charismatic leadership. And no person should be restrained by false modesty from giving the leadership which every such exploratory and experimental effort calls for. In such decisions we are usually constrained to avoid the issue; we don’t want

to commit ourselves to a certain position—especially when it is a tenuous one, with many possible difficulties. But in an intense Christian experience such padding of the ego, such taking on of protective coloring in the general group, is not permitted. Moses, Amos, Jeremiah—all bear testimony to their hesitancy in giving leadership, and to the fact that God did not permit them this withdrawal they naturally sought. The group leader, guided by the “sense of the meeting,” is closely associated for eight or nine months. By that time the brotherhood as a whole should be so trained that any person in it can function as leader for a given period.

### Initial Disciplines

There are four emphases which should be early made, and in which the brotherhood will probably feel inadequate:

- 1) The ability to pray;
- 2) The ability to read and use the Bible meaningfully;
- 3) Fasting, both for training and as a sacrament of giving;
- 4) The ability to plan—setting a certain schedule of tasks to be performed in a day, week, month, quarter, and year, and learning to get them done without permitting intrusions or wandering of mind and spirit.

Prayer is fundamental. Richard Roberts’ *The Discipline of Interior Prayer* and Muriel Lester’s *Ways of Praying* will be found helpful; it would not be amiss to have all get these, and study them through together. Prayer is the continual reminder that only through the love of God, the living reality of Jesus Christ—and not through our own intensity, or “pulling on boot-straps”—can we move into the practice of the presence of God. Prayer should be more praise than supplication; as we grow out of the “gimme” complex we find that God answers “Yes” as well as “No.” Prayer is a continual expression of our individual insufficiency; in it we repeat the humbling experience of admitting our ego to be not self-sufficing—and brotherhood-love is better able to win over the

natural conflict of egos within the group. Prayer is the means of pegging every day and every meeting high at the beginning, so it can never fall as low as a mere “discussion” group.

*Bible-study* is the beginning of action—of an understanding of the work of God and His people in history. There have been so many misuses that a negative assertion seems necessary: it is not primarily good literature, a law of conduct, a literal description of events and persons, a transcription of the sayings of great men, or a library of sacred writings. It is some of these things; but most of all it is the record of the spiritual pilgrimage of a people, the evidence of God’s work in the world. And we are the spiritual descendants of this people, through whom God will work in the same way if we will surrender ourselves. As Jacques Maritain put it in his little book against anti-Semitism, Christians are all “spiritual Semites.” Therefore the Bible should be studied by individuals and the group as primary evidence in the making of moral and ethical decisions. The knowing of the great Jewish-Christian tradition and its spirit, as prayer, is a means of approaching individual and social decisions of conscience with clarity of vision and rightness of understanding.

*Fasting* is a spiritual discipline which the modern age (that age which “digs its grave with its teeth”!) has shunted aside, but which has been and still is part of the whole armor of great Christian leaders. Fasting is of physical value, not only for its own worth but because it calls up all the salient questions concerning the kinds of food eaten and the regularity of eating habits. Fasting is of spiritual value as a means of clarifying the mind and vision, and relating one’s self to a great community of believing and practicing Christians. So John Wesley instructed the Methodist Societies that it was

“. . . expected by all who desire to continue in these Societies that they shall continue to evidence their desire of salvation. . . . By attending upon all the ordinances of God; such are. . . Fasting or Abstinence.”

Fasting is of great significance also as an expression of our love toward those in need, spiritually and physically. We say that we are one flesh and blood in the Communion. When we share money for food with afflicted peoples, we are making very graphic the merciful outreach of the World Christian Community. (If only a quarter of a million—1/32—of the people called Methodists in the U. S. A. would fast one meal, the great Christian offensive in China would be launched for a year!) When we give of our substance in this way (giving the money from a meal) we remind ourselves of what we are all too prone to forget: that we have no moral right to eat cake while others lack bread.

*Planning*, learning to use our time and energies most effectively in the work, is a great spiritual discipline. The confusion of contemporary life is mirrored in our lives which, as Richard Roberts says, are ruled more by the spirit of *odtaa* ("one damn thing after another"). George Houser taught some of us the importance of fifteen minutes at the beginning of the day, spent carefully outlining the day's work. A brotherhood group called the Greenfield Fellowship has daily, weekly, monthly, quarterly, and annual disciplines—training the members to put first things first in use of time as well as in our ideals. Every so often in that schedule a "Day of Silence" is set, in which the member goes apart to read and study, and go back over the previous period in prayer—to discover failures and successes and plan the next period of time. What would be the difference in American university and college life if students would substitute this procedure for the usual hand-to-mouth and flustered use of time?

## Develop a Schedule for Group Meeting!

Once a regular time and length and number has been fairly well set, the question of organization of the meeting arises. The following schedule is proposed:

- 7:30-7:50: Silent meditation, interspersed with symphonic music, readings, etc.
- 7:50-8:00: Planning an agenda for report and discussonal part of meeting.
- 8:00-8:05: A circle of prayer, around the group.
- 8:05-8:20: Bible study, best based on the previous week's schedule of readings. These should be geared to the special question at hand; i. e., "Prayer," "Fasting," etc.
- 8:20-8:35: Any member can bring up a problem of *conscience and decision*, personal or for the group. This can be any question which is vital and not academic, and where some decision has to be made with the help of the brotherhood or by the brotherhood. These may concern relations with friends and teachers, occupation, social activities, class-work, conscription; it may require decision and action by the group itself—as in some social

action and/or world service venture. Here also any tensions within the group should be aired frankly and resolved in the spirit of brotherhood-love.

- 8:35-8:58: Discussion of the particular phase of discipline at hand. This may be reports on readings, or findings from experience. In every case the discussion should point toward a *decision* as to what the group is going to do afterwards. Decision should not be rushed; several weeks may be taken on a single issue, or until one or two members see the issue clearly. But as soon as the "sense of the meeting" is right, a definite discipline should be established. The discussion should never be permitted to fall to the mere academic or "interested" level.

- 8:58-9:00: Prayer, led by the leader of the group, or someone he suggests.

## A Book to Be Read

Reading through McConnell's *Life of Wesley*, I ran across a reference to the relationship of small fellowships to democracy, as developed by A. D. Lindsay, master of Balliol College in Oxford. It turned out to be exactly the definitive statement needed in this field. Read *The Essentials of Democracy*, published in 1929 by the University of Pennsylvania Press from Lindsay's lectures under the William J. Cooper Foundation at Swarthmore College.

He defines the essence of democracy as not *consent* so much as adequate and full participation of every citizen in the making of public decisions. In seeking consent, the politicians fall into the habit of propagandizing to count the largest number of heads on any given issue; the Gallup poll and the JA/Nein elections in Germany record their success. But democracy grew out of the experience of men in the early Independent, Quaker, Anabaptist congregations, and frontier democracy and British democracy emerged from the experience of the Methodist class-meetings, where the "sense of the meeting" rules rather than the rule-by-thumb of parliamentary procedure. A real functioning democracy provides for adequate and fair discussion on decisions, so that every citizen—even though he disagree—feels that he has had a part in the result. (This gives new insight into the fallacy in trying to defend democracy by pressure politics, by stampeding masses of people into consent. It also shows why the labor movement, although one of the most powerful, is in the main one of the most democratic elements in American life; for every issue is debated thoroughly by locals, and leaders know how far they can go and stay with the rank and file.)

The corollary to this point is Lord Acton's doctrine that

"... liberty is possible only in a society where there are centres of organization other than the political. Nothing so much makes possible a pub-

# the disciplined life

franklin h. littell

lic opinion which is real because it is based on free and frank discussion as the existence of independent voluntary organizations with public purposes."

In other words, an independent church, labor movement, university and college, public organizational life is part and parcel of democracy. This is adequate answer to the German national socialist theory that there is no real community except in the State, and to those American national socialists who have repeatedly proposed that all virtue and moral decision is to be judged by its service to a political leadership and program. (See a recent book (1940) called *The City of Man*, published by the Viking Press for a committee of intellectuals including Reinhold Niebuhr, Herbert Agar, Thomas Mann, etc., in which appears the amazing doctrine that we must set out to "determine what religious and ethical traditions are of greater or lesser value for the preservation and growth of the democratic principle" and that we should recognize that America is founded in New Testament principles and should be defended against the devil—Hitler (p. 44)—in those terms.)

## Was Socrates Talking to America?

"See here, my friend, you are an Athenian, a citizen of the greatest city in the world, the most famous for wisdom and for power; and you are not ashamed to care for money and money making and fame and reputation, and not care at all, not make one effort, for truth and understanding and the welfare of your soul?"

"I am one, I might say—even if it sounds a little absurd—who clings to the city at God's command, as a gadfly clings to a horse. And the horse is tall and thoroughbred, but also lazy from his growth, and he needs to be stirred up. And God, I think, has set me here as something of the kind—to stir you up and urge you, and prick each one of you and never cease, sitting close to you all day long. But probably you have been annoyed, as drowsy sleepers are when suddenly awakened, and you will turn on me and be glad to put me to death; and then you will spend the rest of your life in sleep unless God in his goodness sends you another man like me!"—Socrates, in his defense before the Court of Athens, 399 B.C.

## A Letter

(Continued from page 20)

The year is certain to stretch your understanding of men. If you are weak, you will probably put aside your own standards and adopt temporarily at least the mass standards of the group. If you are strong, you will hold to your own standards, even while you may refuse to condemn those who differ from you.

Life has a way of classifying us and pigeon-holing us. Even with the best of democratic intentions, we see life from the vantage point of intelligence and culture which happens to be ours. And scarce is the man who can authentically rub elbows with those outside his social class. We recognize our group, ours by choice or accident, and with the years we tend to narrow rather than widen that group.

To you in the early years of your maturity will come the opportunity to be a part of a great cross-section of the country. It is less important that you be pleased or displeased, that you approve or disapprove, than that you seek to understand. It will be perfectly possible to come out of the experience a rotter. It will be equally possible to come out with an insight into American life and character that will be of inestimable value to you.

As far as you can, come to this necessity dispassionately. Life falls into clearer perspective if we see it as from afar, ourselves among the other tiny figures. Look upon it as a duty to be undertaken because it is duty. There

is lasting truth in these words from "An Airman's letter to his Mother." The document was found, you may remember, among the papers of an English flyer who didn't come back:

"Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately for I shall have done my duty to the utmost of my ability. No man can do more and no one calling himself a man could do less."

Let me add this further word. Life has a way of taking our carefully made paper plans and tearing them to bits; then in grief and bitter disappointment we are slow to realize that the alternate plans which life proposes frequently have wider scope and a more alluring "range for living" than our own discarded meagre blueprints. It is on the basis of this experience that wise men try to hold life flexible so that they can adjust themselves to unexpected opportunity and unforeseen change.

That is not a Pollyanna song. It is the expression of faith in the essential fineness of life itself. By its side, our disappointment of the hour seems childish. Do you remember old Penny's words in *The Yearling*?

"Ever' man wants life to be a fine thing and an easy. 'Tis fine, powerful fine, but 'tain't easy. Life knocks you down and then you git up and then it knocks you down agin."

Good luck to you, Jim. "'Tis fine, powerful fine—this thing called life—but 'tain't easy."

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# They Called Me Names

## *The Nature and Meaning of God*

Mary Brewster

IN a bull-session the other evening I was much interested in the discussion of the various concepts of God. To some members of the group, God is a kind of Superman in a broadcasting station or telephone office whom one can call up at any time (twenty-four hour service) and receive a personal answer to their anxious questions. He is interested in our personal problems: Shall we sell the farm? Shall I marry John or Bill? Shall I go to college or take a job as a stenographer?

To others he is a rather aloof, austere, firm but just God who keeps an account book, debiting and crediting our bad and good deeds and when the book is balanced, sending us to heaven or hell according to our assets and liabilities. To still others he is not all-powerful but really quite dependent upon human beings to bring about a better world—without shameful poverty, race prejudice, crime, hate, and war. Another member of the party expressed the opinion that God is just another name for Nature enforcing inexorable laws. When one violates nature's laws, he pays whether he is a man full of love

for his fellow-men or whether he is a criminal. The lightning is just as likely to strike a church as a house of prostitution.

And so it went on and on, this exchange and clash of ideas about God. Then I spoke up and they all metaphorically jumped upon me. I held that the world would be better off if people quit worrying about God, churches, sects, and cults and got right down to the business of cleaning up the planet. Too many religionists "leave it to God." Millions of people pray for peace and nothing happens. They pray for God to free a community of evil but can't be bothered when there is a chance to build one in which there may be no crime, poverty, nor disease. They spin webs of theological systems and then start fighting among themselves over differences of opinions. When people get into an argument over theology, they become more violent and bitter than when discussing any other subject. The bloodiest wars have been so-called "holy wars." I think the trouble grows out of fear and uncertainty. People really don't know much about God

but don't want to admit the fact; so they become savage when they encounter an idea that runs counter to their beliefs or prejudices and resort to persecution to silence opposition.

Another observation I have made about people's concepts of God is that their Gods remarkably resemble themselves. An ignorant man conceives of an ignorant God; a narrow-minded, dogmatic person worships a dogmatic God; a gentle, wise, loving person creates a God endowed with those qualities. There is a good deal of truth in the paraphrase of Pope's dictum: "An honest God's the noblest work of man."

So I have come to the conclusion that there is a great deal of lost motion in the consideration of God. Either he is or he isn't. Many men and women whom we might call good believe either way. Suppose we should leave God out of the picture. He doesn't seem very dominant just now as we view the world. And suppose we get down to the love of our fellow-men. This humanitarian view is enough for me. Suppose we should ignore the concepts that cause division and bitterness and concentrate upon the problem of creating a world that is free of hatred,

degrading poverty, crime—and marked by love and helpfulness, with opportunities for everyone, black, brown, yellow, or white, to realize his highest possibilities and make his finest contribution to others. What could be more thrilling or stimulating? Contrast this idea with the pathetic dreams of people who want to carry their personal aches and pains to God and plan for a life of ease and happiness after death.

Man is at his highest when he forgets himself, his individual joys or sorrows, and gives himself to the causes that make for justice, equality of opportunity, and the easing of the sorrows of others.

But you have no idea what a storm broke over my head when I expressed these ideas in that bull-session. When those young men and women couldn't think of anything to say, they called me names.

[Editor's Note: The Skeptics' Corner in *motive* has been attempting to answer questions such as Miss Brewster raises in this article. We sent the article to Mr. Hamill as soon as it came to our attention, with the result that the Corner this month deals specifically with problems raised here.]

## "What Does It Mean to Be a Christian?"

*skeptics' corner*

*robert h. hamill*

*A flesh-and-blood skeptic writes in, reporting a bull-session about God. The usual clash of ideas made her explode this way: "The world would be better off if people quit worrying about God and got right down to the business of cleaning up the planet. Too many religionists 'leave it to God.' People pray for peace and nothing happens. They pray to God to free a community of evil but they can't be bothered to build one. Suppose we get down to the love of our fellow-men. This humanitarian view is enough for me. Suppose we ignore the concepts that cause division and bitterness, and concentrate on the problem of creating a world that is free of hatred and poverty. What could be more thrilling?" And then, she said, a storm broke over her head.*

SKEPTIC: I don't see why it should. She has good sense. She puts religion up on a high level where it belongs, if it belongs anywhere. At least, she makes it a matter of heroic moral effort, high up above the quarrels of creeds and church membership. Hurrah for that!

TAURUS: Her attitude is pretty widespread these days, isn't it? Why is that, can you tell me? You seem to agree with it yourself.

SKEPTIC: I can speak only for myself. I don't know much about God, and no one else does, and we haven't any reliable way of finding out. But we do know about Jesus; his ideas are clear enough to understand, and they are pretty sound. I am convinced that the world would be far better off if his spirit could take possession of men's hearts.

TAURUS: You mean you are sure about Jesus, but terribly unsure about God. That's interesting, and important. Answer me this: How are you going to keep your faith in Jesus unless you have some faith in God? How do you know but what Jesus was on the wrong track, and maybe his way of life can't possibly succeed because the world is all against him?

SKEPTIC: I don't follow you.

TAURUS: Well, suppose that God is not like Jesus, but more like Hitler. It would make a difference in how a person would have to behave in order to succeed.

SKEPTIC: Yes, I suppose it would.

TAURUS: If God is like Hitler, then everyone ought to develop big muscles, a few hates, and lots of bluster, for God wants people to be like Himself. But if God is like Jesus in character, then a per-

son needs to develop a good heart, a brotherly spirit, and an ability to sacrifice, because that is the kind of behavior which Jesus promised would bring satisfaction to a person. So maybe we cannot do what our writer urges us to do: just ditch the problem of God and hurry to work on building a new world. What shall we do when we go to work—shall we follow Hitler's way or Jesus' way? The answer depends upon a simple fact: whether God is like Hitler or like Jesus. A person must believe one or the other before he can act.

SKEPTIC: Do you mean, then, that if a fellow makes a sincere effort to live like Jesus and puts aside the puzzles about God, that he isn't a Christian?

TAURUS: I do not say that he isn't a Christian. I do say that he is not a complete Christian until he develops his beliefs as well as his actions. Besides, he may not be able to hold to his actions without some beliefs.

Take an example. We hear lots of talk about freedom, the freedom to think and talk and worship as we choose. We consider this freedom a great Christian virtue of our nation. Where did that freedom come from? It came from Christian faith: Christian faith that

every man is valuable because a Christlike God is concerned about him and his potential growth as a person. Our forefathers declared that every man is therefore entitled to freedom. "Men are endowed by their Creator with certain inalienable rights, and among these are life, liberty. . . ." "By their Creator"—that's the point. Those political rights come from God. Nowadays, if we cease to believe in God, it will mean that we believe our political rights come, not from a Sovereign God, but from a sovereign state; then no longer are they *inalienable* rights but only the generous gift from a kindly government; and if a government gives us our rights, that same government has the right to take them away. Unless we continue to believe that our liberty comes from God, that liberty cannot long endure. My point is this: what we believe about God will profoundly affect our daily life. My example is political freedom; even though freedom is a Christlike virtue, it is not secure unless we believe that it comes from God and not from government. Unless we believe in a Christlike God, we cannot maintain conduct that is Christlike. So, I hold that it is not enough to be sure of Jesus; we must also become sure of God and believe in a God who is like Jesus in character, or else we are stumped in all our Christlike dreams for society.

SKEPTIC: Then you think that to be a Christian a fellow has to believe the official creeds?

CREEDALIST: Well, if he doesn't believe the orthodox creeds, he is in great danger of getting off the track. After all, fine Christian intellectuals of nineteen centuries weren't fools, nor were they trying to trick us moderns into something. They were stating the minimum essentials of Christian faith. The creeds give a summary of mankind's finest experience of what God really is.

CONVERT: May I speak out of my experience? I became a Christian only a year ago. I was converted on a mission field. For me, to be a Christian means to have a living fellowship with Christ, to feel His Presence guiding me. I am sure of it for myself. It gives me emotional security. I don't see how so many so-called Christians can get along without that guidance.

CHURCHMAN: Another thing has been overlooked in all your talk about what it means to be a Christian. It is necessary for a Christian to take active part in the movement which Jesus began. Christianity is a fellowship of people who are loyal to Jesus and are trying to achieve his kind of life. To be a Christian, you have to enlist in that effort and take an energetic part.

SKEPTIC: You mean that a person has

to be a church member? That would rule out Abraham Lincoln.

CHURCHMAN: Not exactly. I would say that a Christian must participate in the Christian community, which is not entirely the same thing as the Christian Church, but almost. There may be a few thorough Christians outside the Church, but not many.

SKEPTIC: I cannot agree with *Creedalist* or *Convert* or *Churchman*. They are all wrangling about the trappings of true religion, and not about the real stuff.

*Inside or Outside View of Religion?*

TAURUS: They do have one advantage over us, though, *Skeptic*. They are talking from the inside, while we are on the outside. They are active participants in religion; we are only watching. You get a different view when you play the game than when you sit and cheer.

SKEPTIC: It makes them prejudiced. They're too close to get a perspective on it.

TAURUS: On the contrary, it gives them insight. Take an example once more from politics. (From Niebuhr: *The Meaning of Revelation*, pp. 60-61.) Abraham Lincoln began his Gettysburg Address by saying, "Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." The same event is described very differently in the *Cambridge Modern History*: "On July 4, 1776, Congress passed the resolution which made the colonies independent communities, issuing at the same time the well-known Declaration of Independence. If we regard the Declaration as the assertion of political theory, criticism and condemnation are easy. It sets out with a general proposition so vague as to be practically useless. The doctrine of equality of men, unless it be qualified and conditioned by reference to special circumstances, is either a barren truism or a delusion." Now then, *Skeptic*, which is the more accurate statement of what happened?

SKEPTIC: I guess it depends upon your point of view.

TAURUS: Exactly. If you are on the inside, with Lincoln, you talk of "fathers" and you rejoice for the liberty and equality that mean a lot to you. But if you are on the outside, just watching things happen, you talk about "Congress," and the vague, barren, useless delusion of liberty. Now, I claim that Lincoln knew more about the real meaning of what happened than the historian did. If that is true in this political situation, it may be true also in the religious. In that case, our religious friends here can speak more accurately about religion than we on the outside can.

SKEPTIC: I'm open-minded about it, and willing to be shown. But does every-

one on the inside believe what *Creedalist* and *Convert* and *Churchman* have said? I just can't swallow all that.

*Can We Define Religion?*

TAURUS: I know one person on the inside who says that religion is man's life lived under a "push-and-pull" tension. The "push" in religion is a man's inner sense of need, his craving for self-achievement, his deep desire for a full abundant life—a striving for the best he can develop in himself. The "pull" in religion is the world of a higher order which has the answer to his needs, the unseen but permanent forces which he can trust and to which his soul must bow. The man who lives consciously under this push and pull is living a religious life. So says this author (Rall, *Christianity*, pp. 4-15).

SKEPTIC: That's mighty vague to me. I don't see how it connects up with the question we started with. We were trying to find out what it means to be a Christian. What makes an experience a religious experience? What are the minimum criteria?

TAURUS: Religion is one of those things like beauty and personality; when you try to define it, it "breaks through language and escapes." My only suggestion is that we could learn more about religion by observing a religious person than by talking about religion. It's mighty hard to define what we mean by faith in God; it's much easier to see it in a man like Niemoller, who keeps up his courage even now in his fifth year in a German concentration camp. It's hard to imagine what Jesus meant when he said "Resist not evil, but love your enemies and pray for them that persecute you"; but we get a good idea of it when we see a man like Gandhi fighting for India's freedom with armies of barefooted peasants whose only weapons are hunger and a willingness to suffer rather than to retaliate. You can sometimes see a thing in a personality that you can never find in words and can never put into words.

SKEPTIC: That is the reason, I suppose, why Jesus has such a prominent place in Christianity. Jesus was the life he talked about made into a person. His words were flesh and blood. That way people could understand him.

TAURUS: Very true. What does that do to our question of what it means to be a Christian?

SKEPTIC: I suppose it would mean that to be a Christian is to strive to be like Jesus.

TAURUS: Including his faith as well as his conduct. I suppose we have to leave it at that.

SKEPTIC: It seems that I remember saying at least part of that very thing when we began. At least you haven't said that I was wrong.

TAURUS: Not wrong, only incomplete.

# Methodist Students to Enjoy Creative Interest Groups

## National Student Conference Plans Unique Feature

THE planning committee of the Second National Methodist Student Conference to be held December 29th to January 2nd at the University of Illinois, has authorized the setting up of certain program areas for the purpose of creative Christian interest groups. It was suggested to the committee, and the committee approved, to put these hours in the afternoon when leaders in the field of arts and education could discuss informally with students their experiences of the evidences of Christianity in terms of creative life.

The demand for this particular feature of the program grew out of the belief that religion must function in the life of the student as a normal expression in accord with his ideas and his living processes. Unless it becomes this normal expression and plays an integral part in his way of life, it is of little consequence. Institutionalized religion functioning on Sunday and barely affecting the life of the student through the week, or for that matter, even on Sunday, is baggage that is being carried in the university life that sooner or later the student will cast out. With a scientific background and with the integrity which his intelligence demands, the serious student is looking for ways and means in which he may express himself creatively and put into the content of his life something that is akin to the joy and satisfaction that the creative spirit feels when it is expressing itself.

On the other hand, the student has felt his religion bound up with a rather unattractive and oftentimes repelling institutionalized form of expression. In this dilemma he has not been able to give expression to the free spirit which he feels within himself. He withdraws all together, therefore, from the traditional and accepted expressions of religion, they become a distasteful thing for him, and the outward expression of religion ceases to be in any way an important element in his normal living. In spite of this the alert student of today is hoping to broaden the horizon of his thinking and to deepen his living so that it becomes more basically sound. Religion must be for him a foundation on which all of his life is based. To make it this thing, he must bring to religion all of his creative

capacities so that it functions in all aspects of his life.

### THE METHOD OF THE CREATIVE INTEREST GROUP

In the creative interest hours the student should be allowed to express himself with the help of leaders and his own fellow students. He should find this expression in the common avenues of relationships such as conversation, rhythmic expression, use of his hands, bodily expression in sports and the more skilled but essentially natural and simple expressions in dramatics, painting, music and the other arts.

If these hours are to be worth while, the student must find a *natural* expression and the range of subjects should be wide enough to capture his interest and allow him to find a place in a group.

Since this Conference is to emphasize the entire mission of the church and to deal specifically with the world mission, in every creative interest group the contribution of other nations and of other races should be emphasized. An attempt should be made to have nationals of other races and men and women of other nations widely distributed in all of these groups so that the contribution of the Oriental, Indian, Negro and others can be integrated into the expression of American students.

### THE METHOD AND THE MEANS

All creative interest groups should be *informal and as loosely organized as possible*. They should take their genesis from the collective interests of people in the subject. There should be no attempt to cause the group to work toward any kind of report or to organize for any sort of emergency action except in so far as this grows out of the natural processes of the group and its work.

The success of the group will unquestionably grow out of the leadership. The leader should be an enthusiast, a worker and a person adept in the particular subject under consideration. He should be "available" in the sense that being present at a stated place, he is willing to talk without the compulsion of meeting and the formalization of committees or commissions. He should be a person thoroughly conversant with his subject and should

know sufficiently the background and meaning of what he is trying to do to give a sense of contagion to his subject. In every instance, he should be a leader in his field. This does not mean that he necessarily must have a name. He must be a worker and an enthusiast.

The Conference should try to bring together as many of these workers as possible. They should be "available" at this hour in the afternoon for the group meetings, for discussion, for conferences, for simple conversations that take place as naturally and as unaffectedly as possible. Whenever it is possible, the leader should have examples and materials on hand ready for work. The periods afford the student a chance to discover for himself creative possibilities. There should be no attempt to corral students or to urge them into one of these groups or to force any kind of participation on any one. The student should be allowed to participate or not as he sees fit.

### ADDITIONAL POSSIBILITIES

In addition to the groups it is suggested that there be available musicians who will play, that there be hours for listening to records, periods for listening to good reading and perhaps an opportunity to see a good play well done.

Under expert leadership students should be given the opportunity for creative expression in arts and crafts, either individual or in groups. Again this opportunity should be afforded without any attempt at coercion and participation.

For further information and registration write to: Department of Student Work, 810 Broadway, Nashville, Tenn.

## Students Lead New Youth Fellowship

The National Conference of the Methodist Youth Fellowship is now a fact. The Baker University meeting at the end of August outlined the new organizational plans and sent the delegates back home with an enthusiasm to continue the hard work ahead for the Christian young person in this time of crisis. The Fellowship chose Dr. Harvey Seifert as its executive secretary. He will be a co-operating member of the staffs of the Youth Department and the Student Department of the Board of Education. In a very real way, therefore, the Student Department staff has a new part-time secretary.

Officers elected by the new organization are almost entirely students. The new national president, Kempton Jones, is a junior at Duke University. He is president both of Western North Carolina Conference and the Southeastern Jurisdiction Youth organizations. In college he is a pre-medical student and a



Kempton Jones

member of Pi Kappa Alpha. He was secretary-treasurer of his sophomore class and president of the sophomore Y. M. C. A. His home is in Salisbury, North Carolina.

The first vice-president, Margarita Irle, is also chairman of the student section of the Fellowship. Margarita is a student at the College of Puget Sound, Tacoma, Washington. Phil Steer, representing the local church as second vice-president, is in Syracuse University. The national secretary is Janet Metzger of Newport, Minnesota. Tom Mitchell, who was elected to the treasurer's office, has been active in student work. He is in Emory University.

To head the commissions, the conference elected Warne Sanders of the University of Washington for *Worship*; Kathryn Madison of Morningside College at Sioux City, Iowa, for *World Friendship*; Byron Cravens of Duke University Divinity School for *Community Service*, and Wallace Dodd of Randolph-Macon College at Ashland, Virginia, for *Recreation*.

The members-at-large of the National Council include Maceo Pembroke of Samuel Huston College (Austin, Texas), Harriet Strong of Philander Smith College (Little Rock, Arkansas), William Greenwaldt of Southern Methodist University, Bill Toothaker of Santa Barbara (California) State College, and Helen Wolfe of Charleston, West Virginia.

And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse, in a free and open encounter?—Milton, *Areopagitica*.

## Lippmann Speaking

The way in which the world is imagined determines at any particular moment what men will do. It does not determine what they will achieve. It determines their effort, their feelings, their hopes, not their accomplishments and results. The very men who most loudly proclaim their "materialism" and their contempt for "ideologues," the Marxian communists, place their entire hope on what? On the formation by propaganda of a class-conscious group. But what is propaganda, if not the effort to alter the picture to which men respond, to substitute one social pattern for another?

\* \* \*

The chief factors which limit [people's] access to the facts . . . are the artificial censorship, the limitations of social control, the comparatively meager time available in each day for paying attention to public affairs, the distortion arising because events have to be compressed into very short messages, the difficulty of making a small vocabulary express a complicated world, and finally the fear of facing those facts which would seem to threaten the established routine of men's lives.

\* \* \*

News which does not offer this opportu-

nity to introduce oneself into the struggle which it depicts cannot appeal to a wide audience. The audience must participate in the news, much as it participates in the drama, by personal identification. . . . In order that he (the reader) shall enter, he must find a familiar foothold in the story, and this is supplied to him by the use of stereotypes. They tell him that if an association of plumbers is called a "combine" it is appropriate to develop his hostility; if it is called a "group of leading business men" the cue is for a favorable reaction.

—Walter Lippmann, *Public Opinion*.

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## Proudly We Add

### Additions to the Editorial Boards



MARION WEFER, *Adult Editorial Board*—Graduate of City Hospital, New York City. Post graduate study of public health under American Red Cross. Dramatist, feature writer; some fiction, verse and radio work. Has won prizes in New York Federation drama contest. Among her plays are *Martyrs' Return*, *The Old Man*, *Simon the Sorcerer*, *Early American*, *Such As I Have*, *A King Shall Reign*, etc.



HARVEY SEIFERT, *Advisory Church Council*—Very first secretary of the newly organized National Council of the Methodist Youth Fellowship. Served, 1940-41, as executive secretary of the now discontinued National Council of Methodist Youth. A Hoosier. Attended college at his home town, Evansville, then collected S.T.B., M.A. (in sociology), and Ph.D. (in social ethics) degrees at Boston University. Was chairman Boston Student Christian Movement, president Methodist Student Council, representative of theology students on N. C. M. Y. Studied at London School of Economics, 1935-36, on the Howard Fellowship, spending three months in Russia and Germany. Five years as student pastor—staff of Wesley Foundation at Harvard; assistant minister Church of All Nations, Lowell; pastor Cranston Street Methodist Church, Providence. Member national council, F. O. R.



HOMER FORT, *Student Editorial Board*—University of Texas. "Hybrid senior and graduate student." Government major. President of U. T. Wesley Foundation (of which his father was first student director). A cappella choir, glee club. Radio workshop broadcasts; writes radio plays—as well as poetry and music. Wrote the story of the Campus Guild's new \$35,000 co-op house in last month's  *motive*. A native Texan, but calls Hot Springs, Arkansas, his home. "My interests are pretty universal—people are most of them. And the people I like best are the ones who disagree with me most."